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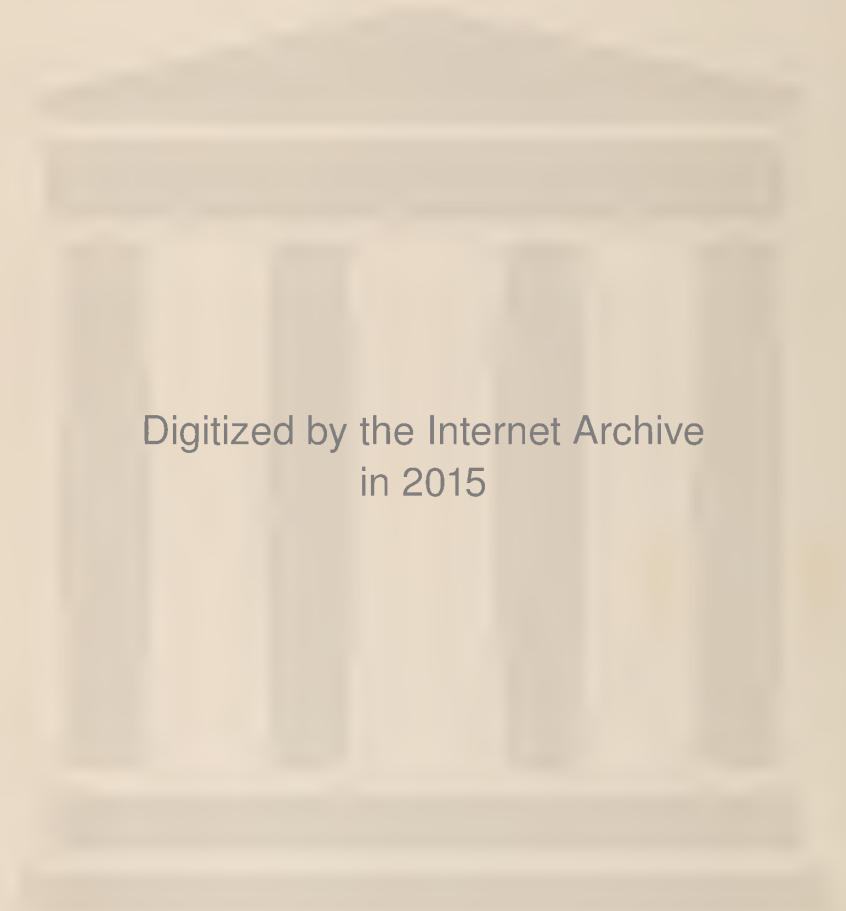
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# The Missionary Review of the World

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A PREPAREDNESS PARADE IN WEST AFRICA

Some of the Young Men Bible Readers' Brigade at Lolodorf Station. Cameroun Mission

LEAVE THESE CHILDREN ALONE

AND THEY WILL BECOME CREATURES LIKE THESE

There are more than fifty million children in Africa under eleven years of age.

HOW AFRICANS RESPOND TO THE MESSAGE OF CHRIST

A scene at a Baptismal Service of the United Free Church of Scotland Mission in Loudon, British Central Africa

THE MISSIONARY
# REVIEW of the WORLD

VOL. XL — JUNE, 1917 — NUMBER Six

## SIGNS OF THE TIMES

### ARE PEOPLE HUNGRY FOR THE GOSPEL?

MANY young missionaries have heard stories of the heathen hungering for the bread of life and holding out their hands eagerly for the Gospel and when these missionaries went to the fields they often found instead of religious eagerness only lethargy and indifference. Were they deceived by misrepresentations? Yes and no.

The world is to-day not greatly different from the world into which Christ came. He came to His own and His own received Him not. Men wanted something but He did not seem to them to be what they wanted. On the other hand there were those who had waited for Him and who knew Him when He came as the thing desired of their hearts, and to as many as received Him to them gave He power to become the sons of God.

Throughout the non-Christian nations to-day there is the same misunderstanding and dislike on one hand and the same interest and readiness to hear on the other.

Interest and accessibility are not always intelligent acceptance. But the audience is really there and waiting to-day on all the great mission fields. Here is a report from one station in India:

"A large party went through the bazaar singing, and the shopkeepers begged them to stop and preach in front of their shops.

"Twenty-three Indian women took part in the campaign. On Friday the largest number were out, twenty in six different parties. We are now hearing complaints from people that we did not come to their house; and where we did go, they begged us to come again.

"To-day, two Christian women and myself went to a Mohammedan village. We spoke to 100 people, who listened with the greatest interest. We could hardly get away and they begged us to come again next week. We have marvelled every day of the campaign at the wonderful opportunities, at the interest the people took and at the little opposition. Many of the Christian women are anxious to keep

the work up. After the city campaign closed, two of the women went by themselves to the city to preach."

This is no overdrawn and enthusiastic exaggeration, and the picture it represents can be duplicated a thousand times from Japan, the Philippines, Chosen, China and Mexico. "Every night the meetings were held in the largest churches we had," reported a worker from Mexico City, "and the houses were crowded to the doors and the people stood without on the street."

The Church of Christ may not turn aside from such work to any other. She can perform all her duties. She needs to leave none of them undone in order that others may be done.

## THE CHINESE MENTAL REVOLUTION

MANY authorities on things Chinese believe that China's entrance into the European war on the side of the Allies will awaken the nation to her responsibilities and opportunities, and will unite the republic. There are also signs that China is becoming modernized even more rapidly than she is becoming Christian.

The Peking correspondent of the Shanghai *North China Daily News* believes that an entire revolution of the mental attitude of the Chinese is going on, and gives the following illustration:

"The President's visit to Paotingfu shows the process of development taking place. The President went one hundred miles by train to attend the commencement exercises of a thousand students graduated at the Military Academy, in the old capital of Chihli. Three facts indicate a state of things inconceivable in China a generation ago.

"The least significant is that it is possible to journey a hundred miles from Peking into the interior to do business, and to return to the capital, all within a few hours. Next comes the fact that one thousand young Chinese of the better classes have completed a military education of a modern character, fitting them for commissioned rank. Third, the ruler of the State calmly walks in and out of his palace, drives along streets in his motor, brushes through crowds at railway stations, makes a popular address, and all the time is doing what everybody thinks natural and proper. Truly, this trip of the President is indicative of nothing less than a revolution of thought in the mind of China, a revolution of which the possibilities are equally endless and encouraging."

A still more hopeful feature of the new life in China is the acceptance of higher ideals of service as presented by the Young Men's Christian Associations. Under their guidance hundreds of students are being enlisted in definite work to uplift their countrymen.

One significant piece of social service being done by the members of the Student Association of the University of Nanking is known as the "People's Schools," started about two years ago. They are conducting five different schools with a total enrolment of over 300, which

are held in five churches in different sections of the city. The ages of the pupils range from fifteen to fifty years, and they meet six evenings a week, from seven to nine o'clock.

The Interchurch Department of the Shanghai Association is also fulfilling a most timely function. Institutes have been held for church and Sunday school work, uniting all denominations. As a result, the Association has become a clearing house for volunteer workers. At one of these institute sessions 150 alumni of Chinese colleges considered how they might lend aid in building up the Christian Church in China. Definite tasks of Christian service were presented, and the unanimity with which these college men pledged themselves for the work of the Kingdom presents large hope for future indigenous religious leadership.

## JAPANESE WOMEN LIBERATED

"OF all the signs of progress in present-day Japan, none is more startling than the rise of woman," says an editorial in the English *Japan Advertiser* of July 28th. "After centuries of inferiority in a country that until the last few years has always subordinated the position of woman, self-realization among the Japanese fair sex, the dream of ages, is becoming a fact among the more advanced. As yet there are no suffragettes in the land of Nippon, nor cries of 'votes for women'; but there are many movements which show that the time has arrived for an improvement in the position of woman.

"Instances of revolt from the bondage of Old Japan are not wanting among Japanese women. A few weeks ago Miss Tokutomi, the daughter of a member of the House of Peers, joined the Salvation Army. Her father is famous in Japan as a writer, also as editor and proprietor of the *Kokumin Shimbun;* but his pleadings availed nothing in keeping his daughter from leaving her home and entering active work for Christ.

"Several daughters of well-to-do families have refused to marry by the aid of go-betweens, and have asked their parents to allow them a year's acquaintance to determine whether the young men selected are satisfactory. Recently the daughter of a wealthy government official was matched to a young man whom she flatly refused to marry. She is a member of 'The New Woman,' an association which has as its organ a magazine edited by women and known as the *Joo* (Queen). Although only twenty years old, she has translated a great part of the works of Ellen Key, and has imbibed her ideas."

## PROGRESS IN MOSLEM THOUGHT

IN spite of the backward steps that Moslems have been taking politically, and the trend toward barbarism seen among the Turks, there are some very encouraging signs of awakening in Moslem intellectual life. These signs are particularly evident in the lands, like India,

where Islam has come into close contact with Christian thought and life. "The present spiritual attitude of Mohammedans is distinctly cheering," says a writer in a recent number of the *Church Missionary Review*. "There is a movement from Mohammed towards Christ, and nowhere is this more evident than among the sixty millions of Mohammedans in India.

"Many of them are dropping the name Mohammedan altogether, and taking Mussulman in its place. Some of them take this in its true spiritual sense. One writes to me, 'My creed is this: I believe in God as my Father and in His unchanging love for me, and so I call myself a Mussulman, i.e., one who is at peace with, and is submissive to God.'

"Mohammedans now have higher ideals than the prophet himself. The new Islam also feels compelled to re-interpret part of the Koran. It is at pains to prove that the Mohammedan faith was never propagated by the sword, that slavery was only a temporary institution, and that Mohammed never permitted polygamy. Their ideas of Mohammed are colored with ideas from the Bible of what a prophet should be like, and he is now represented as humble, kind, pure, and the like. Higher criticism of this character will not long hold the field. When to this is added that we find side by side a growing attraction to the character of Christ and an increased hostility to Him—the almost inevitable signs of a true unveiling of Christ—we may well thank God and take courage."

If Christians are alive to this opportunity no sacrifice will be spared to lay hold of it, and to show by teaching and by life that Christ is the one great Revealer of God, and the only one who makes possible the realization of the highest ideals.

## A MISSIONARY CONFERENCE IN MEXICO

THE largest and most important Protestant Convention ever held in Mexico, met in Mexico City from March 27th to April 1st. It was one of the regional gatherings planned, in connection with the Panama Congress, to adopt a program and to unite the evangelical missionary forces in each Latin-American country.

The Conference was widely advertized as the "Convencion Nacional" and in spite of disturbed conditions over 100 delegates came from all over the Republic. One Protestant minister journeyed 2,500 miles and many delegates from the United States came double that distance. The following churches and organizations were represented: Methodist, North and South; Presbyterian, North and South; Northern Baptist, Congregationalists, Disciples, Friends, Y. M. C. A., American Bible Society, Committee on Cooperation in Latin America, Associate Reformed Presbyterian, Pentecostal Church of the Nazarene, and the Seventh Day Adventists. Nine of these organizations had representatives from the United States as well as from Mexico, including such

prominent men as Bishop Francis J. McConnell, Bishop Collins Denny, Dr. A. W. Halsey, Dr. S. Earl Taylor, Dr. W. W. Pinson, Dr. Egbert W. Smith, and Dr. Charles E. Tebbetts.

Mexican Christians were elected as officers of the Convention and showed themselves highly capable. The discussions were of the highest order and were reported verbatim. The program followed the eight reports of the Panama Congress. Cooperation was the central idea, and the plans suggested at the Cincinnati Conference in 1914 were generally the basis. There was an earnest desire to conduct the work in Mexico so that there would be no great duplication of work in some fields while others are neglected. There are now some cities where many workers reside, while whole states of a million population are still without even one evangelical missionary. When the Mexican leaders learned that the proposed division of territorial responsibility meant a better program for Mexican evangelization and did not invade the rights of independent self-supporting congregations, they became enthusiastic supporters of the plan. This will help to develop an independent, self-supporting, self-governing, missionary church in Mexico. The Conference voted to submit the proposed division of territory to the Mexican churches and to the several Boards for further consideration. The largest practical results of the meetings between the representatives of the Boards at the Conference were the completion of plans to open the "Evangelical Seminary of Mexico" and the organization of a union publishing plant with a union paper and a joint book depository. Five Boards agreed to cooperate in the new union seminary which was to be opened in rented quarters in Mexico City on May 1st.

Among the twenty-one recommendations made by the Convention in favor of an aggressive cooperative program to take advantage of the opportunities now presented to the Evangelical Church are:

1. That all the denominations adopt the common name "The Mexican Evangelical Church," placing the denominational name in parenthesis when desired; that plans for the better distribution of the territory be developed; and that a committee be appointed to study plans for the organic union of such churches in Mexico as desire to take that step.

2. The formation of a Committee on Cooperation, composed of one national worker and one missionary from each communion or society working in Mexico.

3. That other National Conventions be held under the auspices of this Committee.

4. That an Interdenominational Council of Education be formed; that a movement be started toward a Union Mexican Evangelical University; that the Normal Schools of Mexico be merged into four—two for young women and two for young men.

5. That there be formed a united publishing house for all the

churches, which shall publish the union organ of the Mexican Evangelical Church, a young people's paper, and practical literature on temperance and purity.

6. That plans for interdenominational hospitals and dispensaries be studied.

7. That institutional churches, settlement work, and People's Institutes like the one in Piedras Negras, be established.

These findings represent the best leadership of the Mexican Evangelical Church. Foreign delegates formed less than half of the official list and the conclusions were almost entirely those of the Mexican brethren.

There is evidence on every hand that the leaders of the new life of Mexico look to the evangelical churches and schools as their strongest helpers. Interviews with President Carranza and other officials led the delegates to believe that the new constitution is not intended to affect adversely the evangelical work. In the period of adjustment there may be some suffering, but God will lead the Christian Church to a great service to needy Mexico.

Interest in Evangelical Christianity in Mexico was shown by the large attendance at the open meetings. Every night the large Methodist Church was crowded to the doors and on Sunday a thousand people attended the service while many others were turned away. This building is a perfect beehive of Christian activities, and houses not only the big church auditorium and large Sunday-school rooms, but a printing plant, book store, executive offices, and residences for three mission families. Evangelical Christianity in the capital of Mexico is well-prepared to take advantage of the wonderful opportunities opened to it because of the thirst of the people for religious knowledge and the restoration of the constitutional regime, which is everywhere in evidence.

There are concrete results of this Convention which cannot fail to be of the first importance. Hitherto missionary endeavor in Mexico has been strongly individualistic. Each board went up to possess the land largely without regard to the ways of others. Now it is proposed that evangelical propaganda there shall be reduced to a system. The way is wide open as it has never been before. The revolutionary leaders are friendly to a religious propaganda that is moralizing, democratic, and non-political. Not a few Protestants occupy influential positions. More important even than this is the profound intellectual awakening that the revolution has brought to the submerged classes of Mexico. They are aroused to a new freedom and Protestantism has been in Mexico now for a generation. Its fruits are shown in the intelligence, industry, sobriety, efficiency and character of the evangelical Christians. The congregations assembling at the convention sessions and those to be seen at the several churches on Sunday are manifestly better clothed and better fed than were similar groups twenty-five years ago. All these facts have an evidential value among the Mexicans.

## A CHRISTIAN WAR PROGRAM

EVER since it has seemed inevitable that the United States should enter the war, the principal Christian organizations in America have been planning to render spiritual service in the great emergency which the creation of a vast army will involve. The American Tract Society has undertaken to furnish "Gospel Munitions" in large quantities for American soldiers and sailors. The Christian Endeavor Society has issued a call to its members to keep in touch with all Endeavorers who enlist, to support the Red Cross, to agitate for prohibition as a war measure, to help increase and conserve the food supply, and to keep "the home fires burning." The Bible Societies are preparing to furnish gospels by the thousands.

But the organization which is planning for work on the largest scale is the Young Men's Christian Association.

Under the leadership of the International Committee, the Army and Navy Department and Dr. John R. Mott, a program has been outlined on the basis of 1,000,000 soldiers under arms within the next few months.

For use in 1917 $3,000,000 will be raised by the Association to provide for employment of 1,000 secretaries, erection of 200 buildings at mobilization camps throughout the country and equipment and maintenance of these centers in physical, social and religious activities.

Organized campaigns for obtaining volunteer secretaries and raising the $3,000,000 are being waged. Already men are volunteering, and large gifts are being made. A typical state campaign is that of Illinois, which will seek $300,000 for seventy-five secretaries and fifteen buildings. One million dollars has already been pledged and it is expected that the entire three million will be in sight by June 1st. As the work of the Association has been an invaluable factor in the lives of both soldiers and prisoners of war in Europe, and of American troops on the Mexican border, it may be expected to make a unique contribution to the higher side of America's great struggle.

If physicians, surgeons and Red Cross nurses are needed to conserve the physical welfare of the army and navy, much more are spiritual workers needed to minister to the moral and spiritual welfare of the men and so protect both body and soul.

The *Living Church* calls especial attention to the obligation which the war places upon American Christians to seek the moral and religious health of the soldiers.

"The government appoints a chaplain for each regiment but gives him no equipment nor allowance for providing such. The Young Men's Christian Association does excellent work, especially in the larger camps; but the unit of the army is the regiment, and only on a regimental scale, and by strengthening the chaplains, can moral and social assistance to the men be adequately given. The chaplain is the official moral and

spiritual guide to the regiment. He is the promoter of clean social life. He is the friend of all the men, especially when these are in any sort of distress."

The chaplains should be men of strong personality and godliness and they should be well supported by the churches with the best equipment possible for spiritual work.

## MISSIONS AND RELIEF IN TURKEY

DIPLOMATIC relations have been broken between the United States and the Ottoman Government but war has not been declared. This makes the situation of the ninety-five Americans in Turkey somewhat uncertain. There is, however, no reason to fear for their safety. Some of the missionary buildings in Asia Minor have been taken over by the Turks for use as hospitals or barracks but there is little expectation that the occupation is more than temporary. The work at Constantinople College for Women and Robert College is going on as usual in spite of the high cost of food and a shortage of instructors. Talaat Pasha, the Grand Vizier, recently declared in an interview that American missionaries would not be disturbed in their work.

The Turkish people and most of the Turkish officials are friendly toward Americans and realize something of their great debt to unselfish Christian philanthropy. They could be only the losers by the departure of Americans. The withdrawal of Consuls and other American Government representatives may make the situation more difficult but will not put a stop to missionary work. Even British subjects have been allowed to remain unmolested. American missionaries in Talas, Marsovan, Harput, Adana, Mardin, Smyrna and elsewhere are remaining at their posts.

There is no difficulty in transmitting financial credit to Constantinople through Switzerland and Holland so that relief work need not be interrupted. With 500,000 Armenians to succor—the hope for the future of Asia Minor and as many more Syrians in need of help, there is still an abundance of responsibility for those who are able to come to the rescue of these afflicted peoples. The American Committee for Syrian and Armenian Relief has sent to Constantinople $1,300,000 and is sending more each week. Mr. Wm. Peet of Constantinople writes: "These are days of wonderful opportunity and I am sure we are laying the foundation for influence that can be turned to good account in the future."

# EDITORIAL COMMENT

## THE NEED OF STEADYHEADEDNESS

THE neglect of present duty is poor preparation for the performance of future duty. And yet in our colleges and churches multitudes of people are shirking the tasks of to-day in their feverish anticipation of the tasks of to-morrow. Students are eager to get away from their college work and can not fix their minds on their lectures or books and many are rushing into forms of service for which they are not best fitted and from which they will not be able to release themselves for the work which they ought really to do.

In the Christian Church also we are trying to solve problems in whose solution it is hopeless for us to compete against time, because time alone, and not we, can provide the elements of the solution. We are eager for some thing different from what we have. The doctrine of "drop it and try something else" which has pervaded modern life and education is yielding an ample harvest. The wise leaders are talking to us calmly. Let us listen to them and do our own business better and more sedulously than ever. Until a new task is given to us the greatest contribution that we can make to the nation is to do our old tasks better than ever before.

In missions we need to be steady and calm. The enterprise has met greater difficulties than those which it is facing to-day. It will meet these also. And it will meet them the more adequately if all missionary workers will quietly go straight forward, dropping no duty that they are doing because a great war with new duties has come. Missionaries who were returning home on furlough or starting from furlough to their fields should go forward just as in times of peace. New missionaries should be appointed and should go out to their fields. The churches should give not less but more than in other days. *"Be still and know that I am God."* And God would add "Do your duty quietly and more amply." The work is what it was. You are what you were. The Great Commission is not conditioned on world politics. The harvest is wider than ever and the thunder of war must not drive away the reapers.

Dr. Moffatt's translation of the New Testament renders I Peter, 4:7—"Steady then, keep cool and pray."

## THE WAR AND THE MISSIONARY CALL

THE work of foreign missions has never been stopped and must not now be stopped by war. The great foreign missionary societies of Great Britain were launched in the midst of great European wars, and if the earlier missionaries from the Continent had

waited for times of world peace before setting out on their undertakings, they would never have gone. The first foreign missionaries from the United States, sent out by the American Board, arrived during the war of 1812. If the Church could ever be justified in waiving her missionary duty in times of national difficulty it would have been during the Civil War. The Southern Presbyterian Church projected its foreign missionary work then. To quote Dr. Houston's words, in a noble address delivered in Philadelphia in May, 1888:

"When in that day she found herself girt about as with a wall of fire, when no missionary had it in his power to go forth from her bosom to the regions beyond, the first General Assembly put on record the solemn declaration that, as this Church now unfurled the banner to the world, she desired distinctly and deliberately to inscribe on it, 'in immediate connection with the Headship of her Lord, His last command, "Go ye into all the world and preach the Gospel to every creature," regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence.' And the moment the way was opened she sent forth her sons and her daughters."

The experience of the missionary board of one of the churches in the Northern States during the Civil War will be illustrative, we believe, of almost all. In the spring of 1862 the Northern Presbyterian Board reported that instead of ending the year with a heavy debt as was seriously feared, the Board had been able "to support the missions in nearly all cases in their usual vigor, to send out new laborers, to occupy new ground in some instances, and to close the year in a satisfactory manner.". The Board expressed the hope "that a not less vigorous support of this work will be afforded in the coming year," and appealed for an increase of 25 per cent. in the gifts of the churches, in order that the work of the missions might not be reduced or new missionaries kept at home. The following year the Board reported that none of the new missionary candidates had been kept at home except for health or similar reasons. As the war drew to a close the Board reported that never in its history had there been times when the financial prospects appeared so dark. The rates of exchange cut the value of American bills in half. But the light broke through the darkness, and the Board reported in 1865, "It has not been necessary to break up any of the missions, to recall any of the missionaries or to keep at home for pecuniary reasons any of the brethren who desired to be sent forth on this service."

The Christian conscience of the nation during the days of the Civil War saw in the generous outpouring of life at the call of the nation not a reason for exemption but a ground of appeal in the matter of missionary service. The General Assembly of 1865 resolved

"That the work of Foreign Missions calls for expansion. The prayers and wants of our brethren in the field, the field itself white to the harvest, the loss occasioned by age, infirmity and death among the labourers, all appeal for an increase of men and means; while the voice of God's providence, in His favour to this work, clearly says to His Church 'Go forward.' The promptness, energy and abundance with which our young men have come forward during the past year

to engage in our armies for the defense of our nation . . . should encourage Christians to pray for that increased devotion of our sons to the service of Christ, which is demanded to provide ministers and missionaries to go into the fields which are now open to hear the gospel."

Surely, the Church can not be justified in sinking to a lower measure of courage and devotion than marked our fathers in the days of the Civil War. The nation is vastly richer now than then, and abundantly able to meet every obligation, first among them its obligations to God and the Gospel. There are men enough and to spare for all the work that needs to be done—foremost the great constructive work of spreading Christ's message of peace and good-will among the nations, and planting everywhere the principles of the Gospel. The increase of suffering on account of war does not diminish the chronic suffering of Asia and Africa. The hungry of these lands are not less hungry because there is want in Europe as well. Preachers of the Gospel, medical missionaries, teachers and friends of mankind who will serve the needy in the spirit of Christ are more needed throughout the non-Christian world to-day than they were before the war. And while all other duties must be done, these primary and continuing duties must not be left undone. The nation will be stronger for its task of war if it is faithful to its ministries of peace.

More than this can be said. These present months should witness the greatest enlistment that the Student Volunteer Movement for Foreign Missions has ever known. Thousands of students who now realize the futility and faithlessness of selfish lives should hear, not only the call of the nation for loyal service in a great emergency, which all men hope will soon be over, but the call of God and of humanity for a service that shall last through life and make the whole world its field.

## PRAYER IN THE PRESENT CRISIS

"THE poor man cried, and the Lord heard him and delivered him out of all his troubles." What is true of the poor man may be true of the nation. The only real deliverance is from God. No man can foresee the coming events and no human force can control the powers of mind and of nature that are the greatest factors in determining the outcome of the war. Who can foresee the developments in Russia and their effects on the destinies of the world? Who can predict the influence of China or the developments in Latin America? Only God can foresee and direct the forces that will ultimately carry out this program.

A call to prayer has been appropriately sounded to unite Christians everywhere in humble acknowledgment of sins, in earnest desire to understand and sympathize with the ideals and plans of Almighty God and to discover the most prompt and complete way of co-operating with His gracious plans for the betterment of mankind. The World's Evangeli-

cal Alliance sent out from London such a call to observe May 27th as a day of humiliation and prayer. Great Britain and America have equal need not only for a day but for unceasing prayer that their national programs may be corrected and that the personal lives of their citizens may be rectified. The curse of the drink traffic is not yet fully recognized and attacked; immorality in cities and camps was never more subtle and deadly; the legislatures are still honeycombed with graft and laws are proposed and too often passed in the interests of gambling, Sabbath breaking and immorality. Selfish pleasure and greed for gold controls the motives of the vast majority of the populations. Only about one-half of the people of the United States acknowledge God by membership in any of His churches, or by attendance at places devoted to His worship. God seems to be saying: "For three transgressions, yea for four, I will not turn away the punishment" of America and England. These countries, equally with the nations of Continental Europe, must recognize their transgressions, must repent. "Seek ye Me and live," saith the Lord.

There is need for prayer that the people of God will turn and acknowledge again the ideals of God—the ideals of unity, of purity and of self-sacrificing service. We must accept as the practical plan in daily living, God's ideals of reverence for His name, His day, His Word, His Son, His will. The rule of life must be: No compromise with evil, no lowering of standards. God's people must look on life as God sees it—as a trust to be used in unselfish service; and must see the world in the light of God's program—the evangelization of the remotest spot in the world and also of the godless homes, of factories and offices of cities and towns at home.

When one looks on the corruption that is in the world and the forces for evil, there is a feeling of helplessness. This is need for prayer that the omnipotent God will do what impotent man cannot. Man seems to be at the end of his resources. God is not. When "the poor man cried, the Lord heard him and delivered him out of all his troubles."

The problems of to-day are too great for human wisdom—the problems of peace, of reconstruction, of national government and international co-operation. It is time to acknowledge human failure and to seek divine strength and guidance. It is time to recognize the leadership of the Holy Spirit of God and to bring all the forces of righteousness into harmony with the program and nature of God.

# Recollections of Missionary Incidents*

BY EUGENE STOCK, D.C.L., LONDON, ENGLAND

For Thirty Two Years One of the Secretaries of the Church Missionary Society of England

THE first recollection that I will mention goes back sixty-eight years, to the memorable year 1848. That was the great year of revolutions, when most of the sovereigns of Europe lost their crowns (Victoria being the most conspicuous exception), and when even the Pope was expelled from Rome. Let us suppose that it is the 2nd of November. I am, as a boy of twelve, at my first missionary meeting. It is a great gathering of three thousand people in Exeter Hall (then the chief place for large religious assemblies). It is the Jubilee Meeting of the Church Missionary Society. Sir Robert H. Inglis is the first speaker. He is the Member of Parliament for Oxford University, and an ideal specimen of "the fine old English gentleman, all of the olden time," as the ancient song expresses it. He reminds us that in the calendar of the Roman Church it is "All Souls' Day," with its requiem services for the departed. "We," he exclaims, "don't pray for all the souls of the dead, but let us pray, and work, for all the souls of the living." Then follows the Bishop of Oxford, Samuel Wilberforce. He is indisputably the most brilliant of Anglican Bishops, and his silvery eloquence is unrivalled. He is the acknowledged leader of the High Church party but his hereditary links with the great Evangelical Society have led him to a cordial acceptance of the invitation to be a speaker, and his superb oratory is punctuated by continuous applause, especially when he refers to his "honoured father," the great Christian philanthropist of George the Third's time, William Wilberforce, or to the chief leader of the Evangelical Revival, John Wesley. The boy of twelve sits for five or six hours listening to these and other speakers, and receives an inspiration for life; but in his wildest dreams he never guesses that he himself is destined, in the wonderful providence of God, not only to be identified with that Missionary Society for half a century, but actually to compile its history.

Come forward two or three years. It is the 2nd of January, 1851. That same boy is at another missionary meeting, quite a small one, in an old-fashioned school-room in North London. But the occasion is not one of small importance or interest. It is the leave-taking of a noble missionary, a German, but working under the same British missionary society, Ludwig Krapf. He has already been in Africa thirteen years. He has been the first messenger of Christ in modern times on the East

* It is a dangerous thing to ask an old man to jot down reminiscences. For, once he begins, how are you going to stop him? But the editor of this REVIEW is of course conscious of his absolute power in such a case, and when inviting me to indulge in a few recollections, he perhaps muttered to himself some such words as these: "If that Britisher proves too long-winded, I can easily shut him up!" In point of fact I could without difficulty fill the whole REVIEW with my memories of the past, even while confining myself, as I am requested, to the one subject of Foreign Missions. But I will choose a very few, and do my best to observe the allotted limits.—E. S.

Coast. He and his colleague Rebmann have already been the discoverers of the two mighty mountains, Kilimanjaro and Kenia, and the first to hear of great lakes in the far interior, though unable to reach them. And now Krapf is gravely proposing to "walk across Africa under an umbrella"; and this obscure gathering of sympathizing friends is to wish him Godspeed and to commend him to the care of the Lord, whose messenger he is. Again the boy who sits in the audience is utterly unconscious of the wonderful future; how the researches of that missionary are destined to inspire the great travellers whose journeys will eventually issue in the practical division of Africa among the European nations, and will lead to the rise of Christian churches in the very heart of the continent.

More than twenty years pass away. The course of that boy's life goes in other directions. In 1873 the call comes to him to enter the service of the Missionary Society at whose Jubilee he had been present a quarter of a century earlier. On June 24th of that year he is for the first time in the board-room of that Society. Its leaders are interviewing a brilliant Anglo-Indian statesman. It is Sir Bartle Frere, who has been sent by Gladstone, the British Prime Minister, to negotiate with the Sultan of Zanzibar, for the suppression of the East African slave trade—that "open sore of the world," as Livingstone called it. Frere has returned to England to report his success, and he has come to the Church Missionary Society to urge the revival and development of Krapf's plans of 1851 for the evangelization of Africa, which had lain dormant for many years. He stands before a large map of the Dark Continent, and points out to the listening committeemen the possibilities of work on the East Coast. But none of them, nor the young man who is present for the first time that day, can foresee how from those suggestions of Bartle Frere's will by and by issue the great missions that are destined forty years later to give world-wide fame to the strange name of one of the obscure and barbarous tribes among which they will work—Kikuyu.

### THE DEATH OF LIVINGSTONE

A few weeks before that June day in 1873, an event had occurred in the heart of Africa, of which nothing was known in Christendom until the following January. This was the death of the greatest of African missionaries, David Livingstone. Let us come to April, 1874. The C. M. S. Committee are interviewing a black African lad, who has been one of Livingstone's band, and who (as the one knowing English best) was chosen to lead the burial services when the Doctor's heart, etc., were laid in a little grave in the midst of the forest. He tells his story. "Where did you find him dead?" asks the Secretary. "Sir," replies the lad, "he was kneeling by the side of his little couch, and was quite dead." "Who read the prayer by the grave?" "Sir, I did." "And what did you do next?" "Sir, we fired off our guns." "And then?" "Sir, we

sat down, and cried a great deal." Then he tells the wonderful story of that band of young Africans carrying their dear master's body more than a thousand miles to the coast. A few days later, April 24th, he stands in Westminster Abbey, one of the pall-bearers of David Livingstone.

That death woke up Christendom. "Africa must have the Gospel," was everywhere the cry. Henry Stanley went out, navigated the great lakes, explored the mighty Congo, and visited Uganda. From Uganda he sent his memorable challenge to the Home Church. Let us come to the C. M. S. board-room again on April 25, 1876. The first party for Uganda are being taken leave of. One of them is a young Scottish engineer from the University of Aberdeen, Alexander Mackay. As the youngest member of the band he is the last to reply to the instructions of the Committee. What does he say? He says this: "Within six months you will probably hear that one of us is dead. Is it likely that eight Englishmen will start for Central Africa, and all be alive six months after? One of us at least—it may be I—will surely fall before that. But when that news comes, don't be cast down, but send some one else immediately to take the vacant place." They go forth. Within eighteen months only two are left, and he is one of them. For fourteen years he devotes himself to the people of Uganda, and then dies in Africa without having once come home. His last letter, written to the man who more than forty years earlier had been the boy of twelve at the Jubilee meeting, contains these words:

"But what is this you write—Come home? Surely now, in our terrible dearth of workers, it is not the time for anyone to desert his post. Send us only our first twenty men, and I may be tempted to come to help you to find the second twenty."

Was his faith, as he passed away, strong enough to foresee the triumph of the Gospel within the next few years which has called forth the praises of Christendom?

## MACKAY OF UGANDA

Those fourteen years of Mackay's career witnessed many events of deepest interest. Let the brief course of one noble missionary and dear friend be mentioned. We will imagine that it is the 21st of November, 1881. The individual whose memories, boyish and adult, are being drawn upon for this article, is speaking at a missionary meeting on the south coast of England. The day is cold; the meeting is cold. Little impression seems to be made. The speaker, and a colleague with him, return to London with the disappointing feeling that neither of them succeeded in touching the hearts of the audience. But, unknown to them, one of their hearers has that day, through their addresses, received God's irresistible call to Africa. His name is James Hannington. Presently he goes forth, leaving wife and children behind him. But desperate sickness brings him to the point of death, and he is sent back to England. His first act on arriving is to go to the doctors, and ask,

"When may I go out again?" Their reply is, "Never." Yet presently he goes; and this time he goes as Bishop, consecrated and commissioned by the Archbishop of Canterbury. The speaker at that chilling meeting, who has meanwhile become his intimate friend, and who has learned to admire his noble character, sees him off by the mail steamer. He lands in East Africa, and after many weary months of marching, he reaches the frontier of Uganda. But there, by order of the cruel king, he is barbarously murdered. In due course his life is written by an old friend; and the book, revealing one of the most delightful personalities in all missionary history, speedily becomes the most popular biography of the day. But imagine the astonishment of that speaker already referred to, when he finds in it an entry from Hannington's diary, revealing the fact of his having received his decisive call at that cold meeting!

Here let me parenthetically notice a group of later events, which dramatically wind up the story of James Hannington. A few years after his death, and after Mackay's death, Uganda became a British Protectorate, the barbarous King Mwanga accepting the position of a feudatory chief. But afterwards, seeing a chance of getting rid of the English intruders, he headed a revolt. It was quickly suppressed, and Mwanga was banished to the Seychelles Islands. There he studied the Bible, became apparently a sincere believer, was baptized, and died a Christian. The chief who by his orders had actually put Hannington to death, did not accept Christ, but became friendly to the Mission; and his son was baptized in 1906. Baptized by whom? By the Rev. J. E. M. Hannington, eldest son of the murdered Bishop, who had followed in his father's footsteps, and was avenging that father's death by proclaiming the message of Divine Mercy to the people of Uganda.

But let us revert to the date of Mackay's death, 1890. Before the news that his course was finished reached England, a new party was being made up to reinforce the Mission. One member of that party was George Pilkington, the first-class Cambridge student, who in a few years gave the people of Uganda almost the whole Bible in their own language. But the men were young, and it was desired to find a man of some experience to be the leader of the band. I had met an able young clergyman who had remarkable influence with boys and lads, and at my suggestion he was sounded on the subject; but he could not recognize a Divine call in the matter. He was right, for God's work for him proved to be quite different. He did presently come to see that he really was called to Africa, but to the West instead of the East; he eventually became Bishop of Sierra Leone; he is now Chaplain-General of the British Army, Bishop Taylor Smith. But just at the time when he was being sounded about Uganda, I received a letter from another clergyman whom I had met in the North of England, named Alfred R. Tucker, asking my personal opinion as to any opening for him in Africa, before he made a formal offer to the Society. He was a notable man in more

ways than one. He had been a painter before entering the ministry, and his pictures had appeared in the Royal Academy Exhibition; and he was a great athlete, having once accomplished the biggest walk ever taken in our Lake District of Cumberland (64 miles in 24 hours, including four mountain ascents). I showed his letter to my colleagues, and we agreed that this was the man to "boss" the new party. But the party had already sailed, without a leader, and he would have to hurry after them. Then arose another question: Could he not be the Bishop, succeeding Hannington and Parker? Yes, said the Archbishop of Canterbury (Dr. Benson); and so we come to April 24th, 1890, and we are in the church adjoining Lambeth Palace, the Archbishop's residence, for the consecration of Bishop Tucker. The solemn service over, he says his last hasty good-bye, and that same evening starts for East Africa. He catches up to the party, and together they take the long march of 800 miles to Uganda—for there was no railway then.

Pass over twenty-four years, and come to the 15th of June, 1914. Bishop Tucker has retired, having seen the handful of converts in Mackay's time grow into a great Church of over 100,000 baptized Christians, without reckoning a still larger part of the population under Christian instruction; and the whole country a peaceful and prosperous British Protectorate. He has then thrown himself vigorously into the Church's service at home, and has been appointed by the Archbishops of Canterbury and York to be a member of the Anglican Committee on Faith and Order, formed at the request of the Bishops of the sister Church in the United States. A united Conference of that Committee and of representatives of the various Free Churches is to be held on this 15th of June in the historic "Jerusalem Chamber," close to Westminster Abbey, and Bishop Tucker goes to attend it. Thither also, for the same purpose, goes that old member of the C. M. S., whose experiences in boyhood and afterwards have been referred to above. As the latter approaches the ancient building, he sees to his horror, just outside the door, his old friend in a state of collapse; and within an hour or two Bishop Tucker has passed into the eternal world. He has died on the threshold of an honest effort, in which his whole heart was engaged, to promote the unity of Christendom.

There is no cure for pessimism like the study of history. As the 78th Psalm reminds us, we are to "tell to the generation to come the praises of the Lord," "and His wondrous works that He hath done." But why? With what object? "That they might set their hope in God, and not forget the works of God, but keep His commandments." Memory is to be cultivated; hope will then be stimulated; and obedience, loving and loyal, will ensue. And if we may say this of the history of past ages, how much more of recent history, told by eye-witnesses and sharers in the actual events! Small incidents may be the forerunners, indeed the progenitors, of far greater events—to the praise of Him who worketh all things after the counsel of His own will.

RAW MATERIAL IN BRITISH CENTRAL AFRICA
Some Ngoni warriors preparing to kill their fellow men

MAKING OVER RAW MATERIAL IN BRITISH CENTRAL AFRICA
Students at the Livingstonia Mission preparing to teach their fellow men

# Missionary Experiences Among the Senga

BY REV. DONALD FRASER, LOUDON, NYASALAND, B. C. A.
Missionary of the United Free Church of Scotland

THE Loangwa Valley, in British Central Africa, seems to epitomize all the moods and phases of the pioneer missionary's work. Here I have seen times of gross darkness, unbroken by any light, times of crude and eager response, when the wonder of the Gospel broke upon the people, times of soul-moving evidences of the triumph, times of sore reaction, when stern rebukes and warnings were one's constant message. This is a land where no European can live and work, so the Gospel has been brought to them by native Christians. Every force that fights against the Kingdom seems to be let loose in turn. Now it is ignorance and a craven timidity. Now it is the climate, or drought, or sore famine. Now it is a sudden inrush of wealth, now the tsetse fly and sleeping sickness, and last the outbreak of those sensual powers of hell which are ever smouldering under the strong animal passions of the African.

Eighteen years ago I came to them for the first time with the message of Peace. Then they were huddled and crowded in stockaded villages, hidden in filthy thorn-tree thickets. The Wemba had raided them from the west. In the villages there were men whose fingers and toes had been cut off by those cruel warriors. The Ngoni had swept through the land every year coming from the east. So now they were a poor craven folk, whose spirit had died out in those smelling hot villages over which the dread of a hostile force was always hanging. My carriers were Ngoni, for the Gospel had already triumphed over their war-spirit, and they came with me on this errand of Peace. As we approached the stockades, the heads of the raiders who had been slain in former attacks were grinning at us from the tops of poles. We spent a day or two in each village telling the Senga they had no need to fear the Ngoni, for Christ had triumphed over them, and the same Stronghold was for them. It was hard to speak when one knew that scarcely a word was understood, and even the Ngoni teacher who repeated my message in a language more intelligible to their ears, spoke to those who had ears but could not hear. At first my appearance was terrible to the natives, and a sudden movement of the white man produced a panic. But gradually some sense that we had a great message for them broke strongly on them. Before we left a stockade we were assailed with requests for schools.

A month or two later there followed a great Convention in Ngoniland, when we told the little church there what we had seen, and called for volunteer missionaries. A dozen of our best teachers offered, and with them three or four schools were opened in the chief villages. Year by year my fellow missionaries or I went down to the valley to superintend the work of the teachers, and there we saw the gradual coming of the dawn and a new day.

Then came the visit when the first Senga were baptized, and a little church was formed. The people with a new confidence had moved out of their stockades, and were living in open villages, for the fear of the enemy had disappeared. The schools were crowded with eager pupils, men and women, boys and girls, who were pressing towards the light. There we saw mothers who had known the long years of dark terror and ignorance, now sitting with babies on their backs, with their primers, trying to master the mystery of reading. In every village there were large classes of enquirers, and the Ngoni teachers were full of zeal and hope. Rinderpest had swept off the game, and the tsetse fly had disappeared. Now the Ngoni masters opened friendship by sending down cattle to each headman to keep for him. In a few years we saw these once poor villages well stocked with cattle, sheep, and goats. What a land it is for cattle when no tsetse are there! How the stock increased and the evidences of new prosperity were everywhere! Year by year knowledge grew more and more. Some of the brighter Senga lads were trained to be teachers, and soon each Ngoni had a Senga monitor under him, helping him in his work, teaching him the way to God and the mysteries revealed in Christ.

The Rhodesian Government had now begun to administer the land, and to open up ways to new undreamed-of wealth. Crowds of lads who had scarcely ventured beyond the village stockade in former days, made journeys to the mines in the south. Many died there, for they had not the physique to stand the long journey, and the rigor of the climate in the mining highlands. Others returned with gold in their pockets, and wearing cast off European clothing and ungainly boots. I have seen the day when the congregation was dressed chiefly in oil and a few inches of homespun cloth. But now the little native looms are neglected, and while startling costumes are seen on a Sunday every person in the church is clothed in some degree of respectability. But new riches were stealing their hearts. Some lads thought that those garments, and the pleasures that money could buy, were the real things. Spiritual things were less valued, and the message of the Kingdom of God seemed too visionary. The cases of discipline in the classes and church became alarmingly frequent, and the schools were less crowded by the old and young.

The tsetse fly reappeared, and rapidly spread with the increase of game. The cattle died, and goats, sheep and dogs faded away, until not a domestic animal could be found in all the villages. Soon sleeping sickness followed, not in a severe form, but here and there isolated cases. The Government took precautions, isolated all infected persons and closed the border between Ngoniland and the Loangwa Valley.

This was a severe check to our work, for we could no longer send senior and responsible Ngoni to help the Senga. They must now rely on themselves. Happily I was able to reorganize the schools, which now numbered about thirty, and place them under charge of local teach-

ONE OF THE EVILS OF AFRICA

Professional dancers preparing for a dance. These dances arouse all the passions of the African and greatly hinder Christian growth

ers. I did this with misgivings, for these lads were poorly taught and feeble in authority beyond most folk. The Government gave missionaries special permission to travel in the sleeping sickness area and to visit the schools. Thus we were able to continue our work of supervision, but our visits were paid at long intervals, and meanwhile the people were cut off from communication with us.

We knew that this condition of affairs must soon lead to confusion. A European was sent from home to care for these Senga. But before he reached them he was invalided home. This was our second attempt to give the people a missionary of their own. The first endeavor ended with the death of Mrs. Boxer after a few months' residence. The poor folk grew dispirited. For years they had waited for their missionary, but just when they seemed to have him, he eluded them. The feeble Senga teachers felt their own incapacity more and more every year, and everything was going wrong.

A TYPICAL SCENE IN CENTRAL AFRICA—A WOMAN POTTER AT WORK

## TRANSFORMATIONS IN CENTRAL AFRICA

Last year, during a hurried visit to the schools, I found that everywhere an abominable dance, called *Tiya,* had taken possession of the valley. It is loathsome beyond words. Yet the elder men and women danced it, and the children loved it. No more horrible exhibition of the essential lewdness of public morals could be found than this dance. Yet night by night the villagers gloried in it, and some of the chiefs led it. I denounced it in the strongest terms, and demanded that it should cease. No one could defend the sport. Village head-men declared that it led constantly to dreadful evil. Some of them took strong measures after my visit, and smashed the drums that beat for the dance, and dared any one in their villages to start it.

This year I have again been among these Senga. I write this on my way home after a five weeks' journey, during which we have travelled between four and five hundred miles among their villages. Never have I had a sadder tour, and yet it has been full of thankfulness, for all the time we knew that we were leaving things better than we found them, and we were conscious of a following stream of prayer, poured out by the Ngoni Christians, all along our way. Nothing else could account for the authority that crumbled up each new force opposing.

What shall I say of the schools? Day after day we came to mere shadows of what were once good and useful schools. In some cases the pupils were reduced from fifty or sixty to two or three. In village after village the school had lost all evangelistic power, and not a single enquirer was to be found on the rolls. The old enrollments had been blotted out, for the enquirers had returned to drunkenness and polygamy. The teachers had lost courage and hope.

At three centres I celebrated the sacraments. Let me speak of

SPIRIT HUTS WHERE THE HEATHEN AFRICANS WORSHIP THEIR ANCESTORS

one. As I sat in my hut after arrival the young chief came in to greet me. He had once been a teacher, but since he had succeeded to the chieftainship he had renounced his Christian profession. He had entered deeply into polygamy, and, like most African chiefs, was a drunkard. I had no message of peace for him. Before his head-man I denounced him and his wilful denial of Christ. He sat ashamed, saying little. I told him he had to answer not only for himself, but for all those who were led astray by his example. At the Sunday celebration of Holy Communion, I thought with a sad heart of those who should be there and were not. Then I looked on the seventy men and women who were partaking with us, and I praised God for those who had not defiled their garments.

The next day as I was tramping through the long forest reaches in a blazing sun, the young chief came out from his village to meet me, and to lead me on my way for two or three miles. As he walked ahead I said,

"C——, it was hard to speak to you as I did on Friday. You once did me a great kindness which I can never forget. The only return I can make to you is to speak the truth."

"Ah, sir," he said, "your words have stabbed me. I have no peace, and I know I am on the way to death."

"Why not follow the Light?" I asked.

"I must. I cannot go on as I am."

Then he told me that he was coming to our Convention at Loudon a month later, a hundred miles away, and there he hoped to make the great renunciation. When I left him the whole forest was full of light and shadow, too. I tramped the remaining miles with a song in my heart.

Eight or nine of the schools had fallen so low that I closed them after inspection. Calling the people together, I told them that I had given them the Gospel, and they had despised it. Now I was taking their lamp from them, and I would carry it to others who would value its light. So we went forth with disappointed hopes, but in each case I was followed to the next village by chief and people, praying me to restore the school, and not to leave them alone. I told them that they had despised the gift that had been sent to them, and I could not grant what they asked. The world was full of need. Others would be glad to have what they did not value. They begged and begged, and in each case I yielded when they showed their earnestness by bringing the school fees for the past session, promising to send every child to school, and never again to allow the Tiya dance in their villages.

In one case we sat and argued for five hours, I resisting, and the people pleading. In the end we found that we had not been able to close a single school, but we had left the people with a new seriousness, and sense of their responsibility to the message that was among them. At the same time it was evident that the Senga teachers were no longer fit to be left alone. Some way must be found to send senior men with authority; God will find for us also a European missionary, after His own heart, who will shepherd these poor folk.

The last morning I was in the Senga villages I found a curious example of their docility to our authority. We were preparing to start at dawn on our journey. As my carriers were tying up their bundles, I strolled through the village to see what was the meaning of the fires that had been kept up all night, and the perpetual chatter of women. I found that they were brewing beer for a great drunken bout. About one hundred gallons were in their beer-pots, and I could imagine the orgy that would demoralize the people a week hence. So I went round the various fires and spoke to the women about the devil they were raising, and urged them to pour out the beer and save themselves from the drunkenness and resulting crime that would be sure to arise when once the beer had fermented. Then I returned and had prayers with my men before we started on our long journey. As they took up their loads I walked round the fires again, and found every beer-pot empty. One hundred gallons of beer had been poured out on the sand by the women who were preparing it. So we started out for the hills feeling that it had been worth while making this long journey through the valley, and that God had not withdrawn Himself from this sad folk. Pray for the poor people of the Senga villages.

# Some Impressions of Asia*

## The Report of a Pastor on His Visit to the Missionary Fields

BY THE REV. HENRY SLOANE COFFIN, D.D.
Pastor of the Madison Avenue Presbyterian Church, New York

AS one result of my recent trip to China, Japan and Korea three gatherings of native Christians stand out in my memory. One was on the first Sunday in July, an exceedingly hot Sunday, when I was asked to preach at the Fujimichi Church, in Tokyo, and to administer the Lord's Supper. As I went there through the sweltering streets I thought that there would be a very small congregation, as one might expect in New York City on a hot day. I found the church filled with between six hundred and eight hundred people. But the numbers were not as impressive as were the men who came forward as elders and deacons to administer the Lord's Supper. After the service I learned that among these men were two members of the House of Peers, a Judge of one of the superior courts of the Empire, a Vice-Mayor of the City of Tokyo and a Professor in the Japanese Imperial University. The others were eminent merchants and citizens in the city. I wondered whether one could find many an American church that had as many important interests represented in it as were represented by the elders of the church in Tokyo.

The church impressed me for two reasons. Each new communicant was placed under the supervision of some mature Christian so that it was very rare for them to lose one who had once made a public confession of faith in Jesus Christ.

Immediately after that morning service the elders and deacons and a few other men gathered for a prayer meeting. It was their custom to set aside every Sunday afternoon for personal work, and after prayer they went out to speak of Christ to one or more in the circle of their acquaintances and friends.

A second gathering of Christians that stands out in my memory was in the interior of China, eight hundred miles from the coast, at Changsha. Only about fourteen years ago two missionaries were murdered in the province of Hunan; and only fifteen years ago the first missionary was smuggled into the city of Changsha. It had been a very conservative city and very hostile to foreigners. I arrived on a very hot Thursday afternoon, having come to preach the dedication sermon in connection with the opening of the chapel in the Yale Mission in China. Afterwards the Christians in the various churches asked me to meet with them, and with only twenty-four hours' notice, they sent word through the Christian circles of that city of Changsha, and on an afternoon with the thermometer at 98, I faced an audience of between six

*An Address at the Sixth Annual Dinner Arranged by the Missionary Education Movement January 8th, 1917, Hotel Astor, New York City.

and seven hundred. The first Christian was baptized in Changsha less than ten years ago. To-day there are probably more than two thousand professed Christians in the churches of the various missions in that city.

The third great audience was in the city of Pyeng Yang, Northern Korea. It was at a Wednesday evening prayer meeting. In New York City prayer meetings are usually the irreducible minimum of saints. In Pyeng Yang there were eight congregations holding prayer meetings that Wednesday evening. I went to a number, as many as they could get me to in an hour and I did not see one with less than five hundred people; and in the Central Church I sat on the platform and counted until I reached more than twelve hundred—Koreans sit tight, you know—and then I lost count.

These three gatherings—and I could name many more—show what a strong body the Christian Church has already become in those lands that are so often classified as heathen.

The second impression is one borne in upon me again and again of the unique opportunity for the United States of America in the Far East. What a singular thing the republican movement is in China when you stop to analyze it! Here is a nation about as fit for a government of the people, for the people and by the people as a nursery is fit for a government of infants, for infants, and by infants. They have nothing in the way of republicanism that really can be labeled as such, but in the backs of millions of Chinese heads is the republican ideal and it is there so firmly fixed that even the suspicion that their republicanism was being done away with by the late Yuan Shi Kai meant the downfall of his régime. That is one of the most remarkable facts of contemporary history. In an interview with the President of the Chinese Republic, he said to me, "Our Republic is the baby brother of your great American Republic, and remember that all baby brothers have to be taught to walk," and speaking of the prestige of our land in China, he said, "You have sent us your best, your physicians, your teachers, and your preachers; they are your best. We recognize them and you cannot send us too many of them."

In Japan one of the leading statesmen of that Empire, speaking of the present woeful condition of the world, said, "I do hope that your country will do nothing to shatter our confidence in her. *America is to us the idealist among the nations.*" America is to us the idealist among the nations!! As a land we must see to it that we do not bow down to those same gods of force that have brought destruction and bloodshed to them who have put their trust in them.

The third impression is a very painful impression. It is the impression of the peril that our Western civilization is to those great Eastern lands. Sometimes I wonder whether we Anglo-Saxons can ever be used of God as representatives of Him who emptied Himself and took upon Him the form of a servant. Anglo-Saxons in the East are always

served by the Oriental and are not the servants of the Oriental. In the beautiful park in the Foreign Concession in Shanghai you may see upon the same sign at the entrance two warnings: "No dogs allowed" and "No Chinese allowed." Would you like that in America?

My blood boiled at something I saw when we came down to Hankow on the Peking and Hankow Railway. As we got off the train there was a foreigner ahead of me who got into a rickshaw and said to the coolie, I imagine, "Turn to the right," and apparently the coolie did not quite understand, and turned to the left. The foreigner picked up his stick and struck that coolie over the head in the most brutal fashion. He would not have treated a horse in that manner in this country. These men are representatives, in the eyes of the Chinese, of Him who made Himself of no reputation and took on Him the form of a servant.

Then there are the perils of our competitive industrial order. In a beautiful little town on the borders of a lake in Japan I came upon a huge stockade, and said: "I suppose this is your prison?"

"No," my guide replied, "this is one of our factories."

"Why have they that big stockade there?"

"To keep the operatives from getting out." They are little girls —thirteen to sixteen years of age, who are practically sold to the management of that concern by their parents. These operatives are worked seven days in the week, twelve to fourteen hours a day. They are never let out. They are fed there, they sleep there, and they are worked there until literally there is no more work in them. Then I was told that a large proportion of them are sold into lives of shame. That is what happens to non-union labor. People are dying for jobs and, of course, you cannot organize labor when it is so cheap. Labor that is not organized cannot defend itself and the result is that labor is exploited. The factories in Chinese cities are run seven days in the week, twelve hours a day on the day shift and twelve hours a night on the night shift. And I was told that the dividends paid by those factories were as high as forty-eight and fifty per cent. on stock owned for the most part by nominal Christian white men. That is the impact of Western competitive un-Christian industrialism on the Far East.

I came home saying to myself that the most imperative message that I could carry from the East is the message of consecration to the duties of the Church at home. We have no right to carry a Christianity to the Far East that does not seem to work here. What is more, those people are coming over to America as students and visitors and they see what conditions are here. One of the tragedies in the history of missions was when King Kalakaua of Hawaii made a journey around the world and made up his mind that Christianity was being given up in the countries that had had it for a long time.

Another thing: we have been flattering ourselves that church unity is taking place on the foreign field; and it is, to a certain and surprising degree. I was very thankful to see such splendid union educational in-

stitutions as the Nanking University, the Shantung Christian University at Tsinanfu and the new University in Peking. It was good to see how statesmanlike leaders had brought together so many Christian forces; and yet is it right to place upon the backs of heavily burdened foreign missionaries the duty of church unity if we are not prepared to face it at home? When we stop to think of the numberless problems with which these missionaries are confronted, I for one am unwilling to place upon their shoulders any additional burden, of all things, a burden that we ought to be carrying for them. We could make a great many amalgamations here; many of them may be, in a very few years, if we set ourselves to it, amalgamating those communions that already recognize each other's churchmanship and each other's ministry.

While in Asia I had several conversations with Oriental Christians that profoundly moved me. One in particular stands out most clearly. It occurred in the heart of the Forbidden City, in Peking. A private secretary of the President, who had been a confidential advisor to the late Yuan Shi Kai, was taking us about and showing us the sights. He became somewhat confidential and opened up his heart about the deeper things. As we stood out there looking over one of those lovely lakes, he said, "I read our own sacred books and ask myself, what is the difference between them and Christianity? So far as I can see our great teachers and Jesus Christ all urged men to about the same kind of goodness. They all commend about the same virtues; they all hold up the same ideals; but it seems to me that there is this difference—*Christianity has the power to create a more delicate conscience.*"

To me that was a most discriminating remark. "Christianity has the power to create a more delicate conscience." Shall not we of the Church of Christ in America see that a more delicate conscience is applied in our own industrial order, in our political life, in our international relations? Then we may go out with more boldness, with more sincerity, to those lands that lie afar to commend Him who is Lord and Saviour of conscience, that He may create in them also that which we prize as our most precious heritage.

## A GLIMPSE OF THE FUTURE.

I covet the gift of a sanctified imagination which can look down long highways into distant futurity. For instance, when an apostle like Paul walks into imperial Rome, utterly unheeded and ignored, I would like the power of being able to foresee some of the amazing possibilities of that lonely entrance. When James Gilmore crosses the frontier into Mongolia, and sets his single plow to the upturning of the soil of that mighty land, I would have the eye that can see coming harvests, vast reaches on waving corn, shining ripe before the face of the Lord. When the New Testament is translated into a new language I would have the power of seeing the tremendous influence of the modest Book, the light it will bring, and the warmth, and the moving air, and the genial liberty.—Dr. J. H. Jowett.

# The Value of Missionary Motion Pictures

BY THE REV. SUMNER R. VINTON, NEW YORK

*The use of motion pictures not only for amusement but also for education and inspiration has made marked progress in schools and in recruiting for the army and navy. Mr. Vinton, who was formerly a missionary in Burma, is now having remarkable success in the use of Missionary Motion Pictures.*—EDITOR.

THIS is preëminently the picture age. Most of us have "visual memories." The thing we see makes more definite, more accurate and more lasting impression than that which we only hear. Moreover, it would seem as if the visual centers in the brain must be very closely geared up with the centers of will for we act far more quickly and generously to supply a need that we see than in a case that we merely hear about.

Most of us are exceedingly provincial; we know only the things that most closely concern us, the things we see and associate with day by day. The newspapers recognize this and play up most prominently the news closest at hand. In our campaign of missionary education we cannot follow that policy but must overcome provincialism and create an interest in the needs of people far away. To accomplish this object, pictures are an essential—all kinds of pictures—pictures for illustration in our magazine—lantern slides to be projected on the screen—and most of all, moving pictures. The moving picture, above all else, excels in realism, and it is realism that we need. Hottentot and Punjabi, Battak and Karen, Tamil and Telegu, Hindu, Buddhist, Mohammedan and Confucianist—these are all names, mere words to the average church member in America. Good slides, clear in detail, accurate and artistic in coloring, will do much to make them real, but, even so, they are not alive; they might be so many statues, they might be from some other age or sphere, but let them move and then you have the real thing—all but the heat and sounds,—(and smells!).

A missionary, who had used moving pictures to illustrate his talk, returned to a church for a second lecture on Burma. The pastor asked if on the occasion of the first lecture a certain scene had been shown in moving pictures. On being told that it had been shown, he said—"Well, you have certainly got me mixed up. Two years ago I spent six weeks in Burma, but as I recall scenes from Burma I cannot always be sure whether it is something I actually saw on that visit or something that I saw in your moving pictures."

Does the "Heathen in his blindness" really "bow down to wood and stone"—gods they have made with their own hands? Put the idol maker at his work on the screen and then the throngs at their worship on the platform of the Shwe Dagon pagoda in Rangoon. They will realize then what idolatry is,—the absurdity of it, the folly of it and they will come to realize the depressing, awful *fact* of idolatry.

COMING FROM A MISSION SCHOOL

Are the missionaries actually accomplishing anything? Show the ordinary heathen village and its peoples and then the orderly procession of school boys and girls coming from a mission school.

Are converts being won? Let the audience at home see the baptism of converts. "I have seen a baptism in Burma," wrote a pastor. "After this, every account I read of additions to the Church will have new significance." After seeing the same baptism in moving pictures, a young man in McMinnville, Oregon, came to a Sunday-school teacher, saying, "I'll not hold back any longer; if those heathen people know a good thing when they see it and accept, I'll not hold back, I'll come out and be a Christian." At San Jose, California, a boy stole over to his pastor, put his hand in his while the picture was still on the screen and said, "Pastor, I want to be baptized. I, too, love Jesus." The realism of the moving picture is beyond question. We ought to take advantage of it in our work of missionary education.

### THEIR PUBLICITY VALUE

We need to realize not only the realism of moving pictures, but their publicity value as well. The moving pictures advertise well. They draw better than just the plain slides. There are faithful souls in every church who are so interested in the great world-wide program that all that is necessary is to announce a missionary speaker and they will come through wind and rain to hear the message.

Thank God for them! The missionary cause would languish without them. But what of the person who is not interested, the Christian without a vision? (Are the terms compatible?) The crux of every problem of missionary education is to find a point of contact with the person who is not now interested. Facts will interest,

but how teach people the facts? How can we induce people to read the missionary magazines? A missionary address will stir them, but how persuade them to attend and listen? A missionary study class is fine, but how get them to enroll? "Travelogue illustrated with moving pictures" — that announcement will bring many an individual who would not respond to an announcement that a missionary from India will speak. If the use of motion pictures is sugar-coating the pill, we must remember that we are commanded to go out into the highways and hedges and "compel" men to come in. Surely the use of a little sugar will do no harm!

A woman of wealth was visiting a friend. A strong interdenominational mission study class was to close that afternoon with an illustrated lecture. Her friend asked her to attend, but she was not interested in missions. She gave something but that was because she felt she must have some part in every phase of the Church's work. (The East would say that she gave to save her face.) Her friend urged that there would be some beautiful pictures. No, she did not care to go.

"But," said her friend, "there will be some intensely interesting moving pictures from India, showing the games of the children, the travel methods, etc."

"Oh," she said, "in that case, I will go. I am intensely fond of the movies."

She went. One of the pictures showed a procession of the eighteen hundred widows of the Ramabai Home for Widows. Ramabai herself appeared amid little children of kindergarten age. That woman had heard many times about the widows of India, but it never meant much to her. Now she *realized* what she had simply *heard about* before. She thanked her friend for insisting that she go. Her own church had no work in India but she sent

A BAPTISM IN BURMA

AN IDOL MAKER AT WORK

a substantial check for the work among widows. There have been many such instances. If the Church had been more alive to the value of the movies, there would have been far more.

### SOME DIFFICULTIES

The actual use of moving pictures in a church offers at present a great many difficulties. To begin with, the state, municipal and insurance regulations are such that a fireproof booth is necessary. The cost of a standard machine and booth is well-nigh prohibitive for most churches. The only machine concerning the use of which there are no restrictions, is the Pathescope. This is exempted because it uses a non-inflammable film of special size and perforation. A good library of travel films is available for use with this machine but nothing distinctively missionary, unless one has access to privately owned missionary moving picture film negatives which can be reduced in printing and made available. This has been done successfully in a number of cases.

An even greater difficulty than the fact of expense for installation, is the inadequate supply of good distinctively missionary films. There can hardly be said to be any supply at all. Some of the British missionary boards have made notable and successful use of moving pictures but their films are not available in America. The Canadian Methodist Board has pioneered in this field and has some fine films that are in constant use. But customs regulations make it impracticable to use them in the United States. The American Baptist Foreign Missionary Society has one reel of its work in China. The Laymen's Missionary Movement of the Southern Presbyterian Church took a large amount of moving picture films

in China, Korea and Japan, including some which by special arrangement they took for the Southern Baptists and for the Christian denomination. Dr. Worley, of Japan, has recently taken about 3000 feet in the Philippines, China, Korea and Japan for the Missionary Education Movement. But the total amount of distinctively missionary films is woefully and ridiculously inadequate. Many a manufacturing firm gives its salesmen more film to illustrate the various processes in manufacturing some of its products than all the missionary films put together.

Many travel films are available through the Educational Departments of the regular film companies, into which it is possible to read a missionary message. It is seldom, however, that a reel of such film does not contain something undesirable. The average reel on India has a disproportionate amount of Nautch dances. And there are few films of Japan that do not have a good deal of the dancing of the Geisha girls. For use at the Laymen's Conference in Washington in April, 1916, I had fifteen hundred feet of my own films of Buddhist lands that fitted into the program, but to show an additional twenty-five hundred feet of film to present religious conditions in other lands I was obliged to rent over ten thousand feet from dealers in New York, Chicago, and Madison, Wisconsin. Even then much that was usable illustrated my theme in only an accommodated sense. No wonder pastors hesitate to invest large sums of money for a motion picture equipment for their churches. And yet the situation is not hopeless.

The day is coming when the present cumbersome fire regulations will be modified if not entirely removed. Electrical science is making such rapid progress that it is well-nigh impossible to keep track of it. From the old carbon incandescent to

STARTING ON A MISSIONARY TOUR

the gas-filled Mazdas of today is more than a series of steps, it's an express elevator to the fortieth story and there is more to come. Already the prediction is made by men in close touch with the situation that it will not be many months before arc lamps will be discarded in projection work. Already a special type of the gas-filled Mazda has been produced which makes possible the projection of lantern slides up to twenty feet in diameter. The prediction is made that it will not be long before the regular motion picture houses will be using such a light. As this light generates less heat than the high-powered arc, the fire risk is lessened. At the same time progress has been made in the direction of the so-called non-inflammable film. Slow burning describes it more accurately, for it *will* burn if placed in a direct blaze. In the intense heat of the focussed rays of even a high-powered arc, however, it will not burst into flame but will only blister and bubble. There can be no question but that the development along these two lines is going to bring relief. Moreover these developments are certain to lead to the perfection of a type of machine less heavy and less expensive than present types of motion picture projectors but thoroughly adapted to church use. The full development may not come this year, nor even next year, but it is certainly coming. A number of firms are working on the problem of the small moving picture machine. Some of them are remarkably good already. Some of the firms are making very strong claims to exemption from the regular fire and insurance regulations. As far as the fire regulations are concerned, it is true that already the National Board of Underwriters has decided that non-inflammable film may be projected without the use of a booth, provided the current consumption is not over 650 watts. City and State regulations, however, have not recognized this rule of the Underwriters. Numerous experiments are being tried, however, in the production of standard size films, printed on non-inflammable stock, which through the use of some special perforation will be exempted by City and State authorities. The details involved in this plan are far too technical and as yet far too indefinite to be treated fully here. There can be no room for doubt, however, but that the day is coming when present restrictions will at least be modified if not removed and when moving pictures will come to be quite as common as slides are today. Missionary boards should realize this and should get ready to supply the coming demand for good moving pictures illustrating missions.

There can be no question but that the mere entertainment phase of the motion picture business is already at, if not past, the crest. The day of the educational film is at hand. Already several of the leading producers have pooled their interests in this phase of motion picture production. They have in mind especially the school field but are not unaware of the possibilities of the church field. Some of them are sending their camera men abroad with definite instructions to visit certain mission stations and get pictures. We must, however, recognize this fact—

*we will never get the right kind of moving pictures of missionary work until the taking of the pictures is done under the control and direction of mission boards.* A moving picture camera man looks at things from a different viewpoint than do we. It may indeed be true that it would be well for us to get more of his viewpoint. The fact remains, however, that for our purposes he needs to get ours but is not very likely to do so. The work will never be rightly done until we have men who possess not only the necessary technical skill but also a thorough-going sympathy with the fundamental object of the whole missionary enterprise.

There should be co-operation between the boards in having the necessary pictures taken. Many pictures from a given area could well be used by all. Special pictures could be taken for each denomination, showing in detail the work of that denomination. It would mean a large initial outlay. It is doubtful whether this first cost could be repaid from rentals. It could not be done until with the removal of the present restrictions the number of church-owned machines is very greatly increased; but it is well worth the doing.

In addition to showing actual scenes of present-day missionary work, moving pictures present great possibilities along three other lines. Trick films and animated cartoons are today commonplace. They have wonderful possibilities for the presenting of missionary facts in an interesting and striking way that once seen could never be forgotten. A scenario was prepared last year representing in about 1,000 feet of film the whole history of missionary effort. One of the leading producers of trick films has passed upon this scenario as thoroughly feasible.

Another field would be the working out of fiction scenarios which would tell missionary stories. Why could not "The Lady of the Decoration" or "The Little Green God" be worked out in scenario form? Give direction to the quickened imagination of a picture-mad age.

Yet another great range of possibility would be the reproduction of great scenes in connection with the history of missions. There have been many incidents full of human interest, full of dramatic possibilities which could be re-enacted and made to live through motion pictures. William Carey, the consecrated cobbler and his experiences in India; the haystack group at Williams College; Adoniram Judson and his heroic wife and companions starting out from America, their varied experiences as they severally began work in different parts of India and Burma, the awful experiences of Judson in prison at Ava and Aungbinle; the Moffats and David Livingstone in Africa—it is not necessary to extend the list further. All the great heroes of the Cross can be made to live again. It would not be an easy thing to do it right. It would be an exceedingly expensive thing. It would be necessary to have very careful supervision by those deeply interested in the Cause, to make sure that the reproduction of these things reproduced the spirit of it all correctly. It would be difficult, it would be expensive, but it is not impossible and it would be well worth the doing.

A CHRISTIAN VILLAGE COMMUNITY IN NORTH SIAM

These were formerly spirit worshippers—Now they are Christians—They are a village of converted horse and cattle thieves

# Spirit Worship Among the Laos

BY THE REV. J. L. HARTZELL, LAMPANG SIAM
Missionary of the Presbyterian Church, U. S. A.

DEMONOLATRY or spirit worship is a marked characteristic of the Tai people as it is of other primitive races. The Siamese have come into contact with foreigners and the outside world more than their Laos relatives in the North and so have gotten rid of their superstitions to some extent. Siamese of the higher class are ashamed of the superstitions of their people, and some declare that their people as a whole do not believe in or worship spirits. This statement does not agree with the writer's experience. Among the Laos I have never met any who do not believe in the reality of spirits. Most Christians believe that the God they worship is able to protect them from this and all other forms of evil, but all believe in the existence of the spirits, and so real are they to these people that some of the missionaries who have lived on intimate terms with the people for a number of years seem to credit the spirits with more than mere subjective reality.

These spirits have to do with every department of a person's life. When the little child is born it is placed at the top of the stairs leading up into the house and the spirits of the former parents are called upon to take the child then or not to trouble the child or the parents in the future. If the child dies from any cause it means that the spirits have claimed it. If the child survives in spite of bad feeling and lack of care, he must all his life take measures to keep the friendship of the good spirits and to appease the evil. Tattooing the body is a favorite practice among the men. Wearing amulets, placing charms over the door of the house, stretching magic strings across and around the house are also favorite practices to propitiate spirits. Their name is legion. Different localities call them by various names and describe them in different ways. Many places have local spirits not known elsewhere. Perhaps the best classification of these spirits is as follows:

I. Spirits connected with individuals and those responsible for health and sickness.

II. Spirits connected with the home.

III. Spirits of the fields and forests, streams and roads.

IV. Spirits of the dead.

The first class includes the personal spirits, the chief of which is called Pe Ga. This spirit lives in the individual and is supposed to bring blessing to the possessor, but evil to others. In former times it was customary to buy and sell these spirits. If the owner does not properly care for the spirit it is apt to go wandering off tormenting others, and may even take up its abode with some other person. Sometimes it will speak through the mouth of this person declaring its name to be that of its former owner. This, of course, brings the owner into

bad repute for allowing his spirit to run around bothering people. There are also some, usually old women, who on occasions perform dances during which they receive communications from the spirits which they make known to the people afterwards. Some women are supposed to be able to tell fortunes with the aid of the spirits.

The Laos believe the body to be composed of thirty-two principles or elements, each of which is connected in some way with a spirit. If a person becomes sick it is supposed to be due to the fact that one of these elements has escaped from the body, and measures are taken to coax back the wandering element and to prevent the others from leaving. If all take a notion to go the result is death. A favorite method is to tie the wrists and neck with magic strings, and if that fails the spirit doctor is called in to administer medicines of his own manufacture, to perform incantations. Sometimes he causes the patient much suffering by using a knife or other sharp instrument to locate the trouble. Sudden death of any kind is due to a certain spirit which is very much dreaded. Rheumatism or pain in any part of the body is caused by another, and death by accident or murder or suicide by hanging, by others. Death in childbirth is caused by a very malignant spirit and the husband of a woman so dying must take refuge for a while in the Buddist monastery. Drowning is caused by the spirits of the water seizing the unfortunate person and dragging him under, and no one dare go to the assistance of the drowning person lest the spirits be angered and seize the rescuer also. Those who fall into the water need not expect help from any who are not Christians. The insane, foolish, and epileptics are called Pe Ba from the spirit supposed to inhabit them.

II. The second class of spirits are those connected with the home, and the principal ones are called Pe Ruin or house spirits. A shelf is made inside the house where the spirits are supposed to rest and daily offerings are placed thereon. These are considered benevolent and are diligently cared for by the people of the house. Outside live another kind not so good. At the rice steamer presides a certain spirit and where the women winnow the rice is another. Those around the monasteries are cared for by the Buddhist priests, while around deserted temples live very malicious spirits of which people are much afraid.

III. In the third class the spirits are connected with fields and forests, streams and roads. These Laos people believe that all vegetation and every spring that wells up from the ground, comes up because of spirits. Main roads are inhabited by spirits, and the rice fields are full of them. Charms made of bamboo are set up in the growing rice to protect the crop. Sometimes certain fields come into the possession of evil spirits and the owners are afraid to work there. Christians are often able to obtain such fields at a very low price, or even for nothing. One of our country churches took over such a rice field and the crop each year now helps to support the church.

There are places where cattle eat the earth because of the presence

of some saline substance and such places are supposed to be inhabited by a spirit. In the forest and jungle live a great variety of spirits. The spirit Pe Nyak is much feared. Its abode is hard to find, for some say it lives in the jungle and others that it is a great dragon living in the sea. The enemies of Christianity have circulated a story that the missionaries are in league with this spirit and some time will give all Christians to the Nyak to eat. Thousands believe this and refuse to have

WOMEN SPIRIT DANCERS IN NORTH SIAM
In yard in Chiengmai trying to appease the spirits who have taken possession of a little daughter. (The child was ill.)

anything to do with the missionary or his religion. This is one of the greatest obstacles to civilization and Christianity in the North of Siam.

IV. The fourth class includes the spirits of the dead. Some are like ordinary ghosts, but others are spirits of very wicked persons without merit, who suffer continually from starvation.

Buddhistic teachings forbid the worship or propitiation of spirits, but before the Laos people accepted Buddhism this Animism was their religion and they simply took on the religion of Buddha and wore it over their old religion as a tramp might put a new coat over his rags. The old coat is nearest to the heart, while Buddhism is only a veneer. Priests and people alike are steeped in spirit worship and from this ignorance, superstition and degradation, which Buddhism has failed to dispel, the religion of Jesus Christ is gradually delivering them.

# Chinese Students in America*

## How Can They be Won for Christ?

BY TIMOTHY TINGFANG LEW, M.A., WENCHOW, CHINA

*Mr. Lew is a Graduate Student, Teachers' College, Columbia University, New York city. He is President of the Chinese Students' Christian Association in North America.*

THERE are about 1,500 Chinese students studying today in the universities, colleges, technical and professional schools in America. How can American Christians win these Chinese students for Christ? To my mind, very few problems are likely to have as far-reaching influence as this upon the world during this century.

In the last few years the world has witnessed the fall of a colossal order—the Imperial Monarchy of China—which was of 5,000 years' standing. Even greater than this is the painstaking reconstruction of a new order which is of an extremely difficult type. There is no doubt great room for improvement, but remember that it took the flower of liberty-loving Anglo-Saxons seven years to win the Revolutionary War, seven years more to frame the Constitution of the United States, and it was seven decades more before the Union of the States was completed. Common sense forces us to acknowledge that at least the same amount of time should be allowed to a people whose task is one hundred times greater than that which was faced by the American forefathers, in extent, scope and degree of difficulty.

China needs today men and women well trained and well equipped, intellectually, physically, morally and spiritually, who can cope with the numerous intricate problems that are arising daily, and who can create a new nation. Chinese students who are studying in America are, therefore, under heavy obligations. Their country looks upon them as her needed servants. Whether able or not, upon their return they are expected to serve their country in the particular lines for which they are preparing themselves. Responsibility, and even leadership, will be forced upon them by circumstances, if not by merit. It is not an exaggeration to say that the future destiny of China lies partly in these tender hands.

China not only sends her children to be educated; she also shows her confidence in American education by placing these graduates in responsible positions. A few years ago there was a group of Chinese students studying in America. Today one of them, a Cornell man, is the Chinese Minister to the Court of St. James; another, a Columbia man, is now Chinese Minister to Washington. Another, a Yale man, is now the Vice-Speaker of the Chinese Senate. Another, a graduate of the University of Virginia, was the Chinese Minister to Berlin. The Minister of Finance in China is a Yale man, and the Private Secretary to

*From An Address Delivered Before the Fifth General Convention of the Laymen's Missionary Movement of the Presbyterian Church in the U. S., at Lexington, Ky., February 22, 1917

the President of China studied at the University of Pennsylvania. Two years ago two of the most important positions of State Commissions of Foreign Affairs were held by two American college graduates; one from Vanderbilt University and the other from the University of North Carolina. The Director of the Indemnity Students in America today was also a University of Virginia man.

What would it mean to the 400,000,000 of China if we could win these Chinese students to Christ while they are in America?

No history contains more painful episodes than the modern diplomatic history of China. Prof. John Bassett Moore, one of the great American authorities on International Law, once said: "China has never failed to keep her word in international relations." China has never failed, but what has China received in return? Her territories have been seized upon the slightest pretext; her people have forcibly been drugged with opium; her natural resources have been exploited by tricks, and her possibilities for greater and freer development have been curtailed by many devices.

Be it said to the glory of America that she is the only nation among all the world powers which has truly been unselfish in preserving China's integrity. She was the second nation to welcome the Infant Republic into the family of nations and she is the only nation that has taken the noble step of returning a portion of the Boxers' Indemnity Fund. China quickly responded to these glimpses of square deals, which she deserved but rarely received. She has been spending the very money America returned to her in supporting American institutions of learning by sending her children over to be educated. Out of the 1,500 students in America today, about one-fourth are holding scholarships appropriated from the Indemnity Fund.

America's action has won the hearts of China's people. That is one of the chief reasons why there are in America today as many Chinese students as are in all European nations combined.

These students are spending the best and the most formative period of their lives away from home. They are learning to think with Americans and have learned to love America. In a few years one will find in almost every large Chinese city some Chinese-American college graduates. Their loyalty to their Alma Mater in America, the bond of friendship they formed in their college days in America, the ideals and ideas which they formed when they were in America all tend to make them give preference politically, socially and commercially to Americans.

Look one step further. If international peace ever comes, if universal brotherhood ever is to be realized, it will be realized only through the united efforts of the world's democracies. It is the spirit of Jesus Christ as it was manifested by such men as Washington and Lincoln that will bring these things about. Greater armament will never accomplish this.

America and China, the two great republics have, therefore, a

common task, which is to show the world that Democracy is not only practicable and reliable, but also is powerful. It will transform the world. We are both making experiments with the principles of democracy and both hope that some day we will be able to prove conclusively our point to the world.

The Chinese students who are studying in America now, are, therefore, the future co-operators in the reconstruction of the world order. To win these students for Christ: What would it mean to the world!

## HOW CAN IT BE DONE?

But how can these students be won for Christ? How can you win anybody for Christ? How can you win American college students for Christ? Apply the same principles which you would apply in winning American college students for Christ to the Chinese students and you will have accomplished a great deal.

To win Chinese students for Christ, we must first of all *live a Christ-like life.* The Great Master "came not to be ministered unto but to minister." He was thoroughly human as well as divine. He was ever attentive to the needs of His people and He never failed to meet these needs.

One of the often felt needs of a student studying in a foreign land is home life, and this is particularly felt by our Chinese students, because we Orientals put the highest emphasis upon our home. The whole code of moral ethics is built upon it. The most destructive influence a foreign student finds in America is the effect of broken homes and the many questionable substitutes for homes, by which I mean certain kinds of clubs, hotels, restaurants and cabarets.

A cordial reception into a real Christian home of America brings a Chinese student nearer to Christ than ever before. Past experience has taught us that not a few students have been led to Christ by the wholesome influence of a Christian home.

Another important need is to be found in college life. What a flood of temptations there are waiting for a freshman who is a foreigner! What an amount of prejudice and discrimination a foreign student often has to endure! As one who has gone through these experiences and who has fought through some of these problems, I appreciate their disciplinary value, but what about a non-Christian student who thinks that he is in a Christian community and claims the right to be treated as Christians should treat him?

Another need is to be found in church life. How can you win any one for Christ when he goes to one of your churches and finds it a refrigerator? The courteous but cold usher will perhaps show him a back seat, where he can hardly enjoy the sermon, much less Christian fellowship. Such a need should never be left unmet, and it needs no further comment.

To win these students for Christ you must be thoroughly Christian

in your Christian enterprises. Perhaps more Chinese students who came as Christians have been turned away from Christ than brought nearer to Him through the various methods of missionary gatherings.

Fellow Christians, there is only one right way to carry on any form of missionary work and that is to build every part of the work on love and love alone. "Love," as I understand it, is different from "Charity" in the modern sense of this English word. Charity says: "Here are some crumbs which I can spare. You poor people take them and be thankful." Love says: "We are your brothers and sisters. We are all of the same Father. It is our duty and privilege to serve you in whatever way we can." What takes Love years to build up can be destroyed by a day's patronizing air. The greatest enemy of missionary efficiency is this patronizing attitude which hurts the self-respect of the receiver with an unnecessary sense of humiliation and taints the giver's fruit with the impurity of pride.

Why do we believe in missions? Not because others are worse than we, but because it is the love of Christ that constrains us. It is because we are co-workers with God and it is our duty to hasten the coming of His kingdom. Such an attitude, devoid of the patronizing spirit and of self-conscious pride, is the way to remove one of the great obstacles which lie between many Chinese students and Christ.

To win these Chinese students for Christ, we must present to them the Gospel to Jesus Christ in its pure essence, unmixed with the non-essentials and put in terms that are intelligible to them. Undue emphasis upon human interpretations of scripture hair-splitting, archaic and provincial theology can hardly win men to Christ. The majority of these students are students of science. They are drilled in scientific methods of thinking and reasoning. The atmosphere in which they are living and their point of view are thoroughly modern. To present to them any gospel that is clothed in garments which are several generations old and to ignore the results of the progressive sciences is to call for reactions that would push them away from the living Christ rather than bring them nearer to Him.

One of the greatest curses China has ever had is the opium evil, and China got it through her commerce with a Christian nation. With all the glory England has ever achieved, with all the good work England has done through missionary enterprises, she can never fully wash away the stains on her glorious flag; with all the mercy of the highest tribunal of justice the sin of the opium war may be forgiven but the reproach shall remain forever. It will be forever the shame of that great people. It has formed the greatest obstacle in winning Chinese for Christ.

The Chinese have accomplished wonders in stamping out the opium evil, but it involved untold pain and incalculable self-sacrifice in lives as well as money. It has caused weakness and poverty, for which England is responsible.

Some Americans are now sending into China millions of cigarettes. Their aim is to replace the opium by a another vicious habit. *More vicious,* let me emphasize, for two reasons. First, the poor victims who have just fought a terrific battle and given up the evil habit of opium are naturally looking for some substitutes. American cigarettes mixed with questionable contents induced the Chinese to take more than people ordinarily would. Second, the opium evil was limited to those of certain age, and it was not a convenient thing to smoke, but cigarettes can be smoked by anybody at any time, in any place, under any circumstances. With my own eyes I have seen American tobacco agents induce children seven or eight years old to smoke.

Not only the tobacco evil but also intoxicating liquor is entering China through American efforts. There are today young men who are actually spending their valuable time in the business schools of America's best universities to study how the American strong-drink trade can be most efficiently extended in China. Remember, fellow Christians, as the states are becoming drier and drier, the liquor traffic men are looking for new fields for their business.

Unless the American Christian conscience is awakened to these facts and raises an incessant cry to stop these sinful enterprises before they go too far, you are placing a stumbling block before all Christian workers who are trying to win Chinese students for Christ. You cannot serve Christ and Mammon at the same time.

Finally to win these Chinese students for Christ, you must have a united Christian Church. Theological differences, however fine and interesting they may be, denominational differences, however important historically (and I speak as a loyal denominational Christian and a theological student who appreciates theological differences), should never be allowed to interfere with the true spirit of Christian brotherhood or with the winning of men to Christ. The 152 different denominations are always a puzzle to a non-Christian and his common answer to Christian evangelistic persuasion is, "Agree among ourselves first before I cast in my lot with you." Unity in spirit, unbroken bonds of love and real Christian co-operation should be the foundation of any evangelistic work among Chinese students.

Fellow Christians, win these Chinese for Christ and win them while they are here. Many have come as Christians but have returned home non-Christians, forever immune or even hostile to Christianity. The explanation of this is not difficult. When one has seen all the darker sides of a so-called Christian nation and Christian people, but is not brought close to the brighter and really Christian side of America, he is naturally disappointed and misled.

Win the Chinese students in America, and win them *now!* I hear the voice of 250,000 Christians in China saying: "We have trusted to you our future leaders—the hope of our nation. We have the greatest confidence in your reliability and ability to give them the best you have. Make them Christians for Christ's sake and for China's sake.

# The Challenge of Islam

BY PAUL HARRISON, M.D., BAHREIN, ARABIA
Missionary of the Reformed Church in America

A LITTLE over thirteen centuries ago a new religious faith was introduced into this world. Tradition tells us that Mohammed, who introduced it, was so ignorant that he could neither read nor write. The progress of that faith has been one of the remarkable phenomena of modern history. For thirteen centuries it has continued to spread, with almost never a check or a defeat.

There are countries like Java, where the prevailing religion was once Brahmanism, but where there is no Brahmanism now. There are countries in Central Asia where the religion of the people was once Buddhism, but where there is no Buddhism now. On the plains of Mesopotamia are the scattered and feeble remnants of the religion of Zoroaster, a faith that once dominated that whole section of the world. The fire worshippers of Mesopotamia now number only a few thousand, and they are becoming extinct. There are whole lands where a corrupt Christian church has been almost wiped out of existence, and in each case the religion of these countries today is the religion of Mohammed of Mecca. But, with the single exception of Spain, what land is there where the religion of Mohammed ever obtained a foothold, and has since been displaced? That faith has marched down through thirteen centuries and has practically never suffered a defeat. It has overcome everything in its path by virtue of strength which is simply phenomenal. Today it extends from China on the East to the Atlantic coast of Africa on the West, and from Central Asia on the North to the Philippine Islands on the South.

More than that must be said. Not only has this faith of the prophet of Mecca thirteen centuries of victory behind it, but today it is still spreading unchecked, with a strength and a virility quite unabated. We used to talk of the great pagan continent of Africa, and we drew it in black. The days are coming very soon, if present tendencies continue, when we shall draw it with green ink, and speak of it as the great Mohammedan continent. Mohammedanism is still spreading in India, it is spreading in the Malay Archipelago. It is spreading in Central Asia. A few months ago I was talking with a missionary from Russia and he told me that one of the finest of the new religious buildings in Petrograd, was the new Mohammedan mosque recently erected in that city.

## THE STRENGTH OF ISLAM

If you will visit Arabia, one of the first things that you may expect to hear will be the rhythmical chant of laborers, as they carry some heavy burden along the road. You will be surprised to find that the sailors chant the same thing as they hoist up the sail of their boat. The

Arab mother sings it to her baby to put him to sleep, and at night in the mosque as long as you remain awake, you may hear the same chant repeated in a sort of maddening repetition, till far into the morning hours. And the chant is their short creed, and in it we shall find the secret of the strength of this faith, the faith that has triumphed over all the forces of civilization and Christianity for thirteen hundred years. "La Illah ill Ullah," "There is no god but God." It is this creed that the baby hears as his cradle song, and that the laborer sings as he works, that the religious fanatic chants as he works himself up to a frenzy, and that every pious believer repeats with his last breath, as he passes into the Mercy of God.

"There is no god but God." It means in the first place, *the Omnipotence of God.* We suppose that we believe in the Omnipotence of God, but we have no such belief as has the Arab. If I ask him to come and see me the next day, it is not "Yes" or "No" that he says, but "In shah Lah," "If the Lord wills, I'll come." Secondary causes have disappeared in this universe of God's omnipotence. It rained today because God sent the rain, and tomorrow it will shine because God sends the sunshine, and there is nothing else to it. An old Arab chief one day in Oman, told me that cholera was in the village next to his own. "Now," I said, "cholera comes from little worms in the water—little ones, you cannot see them, but I could show them to you with the microscope. If you will cook all the food that you eat, and boil all the water that you drink, you will not get cholera." The old man drew himself up in his dignity. "Cholera," he said, "is from God," and after that we talked about something else.

"There is no causation but God." This tremendous belief in God's omnipotence is even sufficient to drive superstition out of the Arab's mind, and credulous as he naturally is, I suppose that it is a safe statement that the average Orthodox Mohammedan of Central Arabia is less superstitious than the average American of Chicago. I remember very well when we took a trip across the desert from Bagdad to Damascus, two Arabs and myself. We travelled by night as well as by day, and if there ever was a time to have a rabbit's foot in your pocket, and to wear a charm around your neck, that was the time. But we started out on that journey with the Name of God on our lips and the thought of God in our hearts, and never a word was heard of a spook or a jinn or a ghost or a saint. I remember starting on a sea trip for Kateef. The sailors as we moved out into the sea chanted, "Tuwukkelna ala Ullah, lasem naoud." "Tuwukkelna ala Ullah, lasem naoud." "We've trusted in God we must return." The Arab is a credulous Oriental, let him who doubts read Arabian Nights, but his overwhelming view of God's omnipotence has been sufficient to drive all superstition out of his mind. "There is no god but God."

It means in the second place *the Unity of God.* "Do you mean to tell me," said an Arab in his reception room in Kuweit, "That this

prophet of yours who has been through all the disgrace and uncleanness of human birth, is divine, that he is God? Such teaching is infidelity, and we want none of it."

"I was visiting Bombay the other day," said an Arab to me, "and what do you think I saw there? *What do you think that I saw?"*

"Bombay," said I, "is a large city. I do not know what you saw. What did you see?"

"I was curious to see the place where the Indians worship, and I asked them where their worshipping place was. I looked in, and what do you think I saw in there. What do you think I saw?"

"I don't know," I said, "what did you see?"

"I saw," said the Arab with horror, "men—men worshipping a cow."

Those men of India could not have committed any crime or any series of crimes that would have so lowered them in the estimation of that Arab, as did the fact that they were willing to worship a cow. "There is no god but God." It means the Unity of God.

It means something else too, something that would not be put into the same bundle of ideas by a Westerner, but which is part of the same idea, in the Arab mind. It means the *brotherhood of man.* It is true that statement must be qualified, and discounted somewhat. It does not mean the brotherhood of women, so to speak, nor the brotherhood of slaves, nor the brotherhood of unbelievers. But when every allowance is made that must be made, it still remains true, I think, that the most democratic society to be found anywhere in the world today, is to be found in Central Arabia. I well remember when I had been in Arabia only a few weeks, how one evening I saw one of the most impressive sights of all my life. I was on my way to the language teacher's house. It was just after sundown, and I looked into the door of a large mosque by the side of the road, as I passed. The people were gathered for sunset prayers, and the large room was full, row upon row of worshipping Moslems. The rich and the poor, the educated and the uneducated, the high and the low, were there together. They stood on the same prayer mats, and with their faces toward the same Kibla in Mecca, they followed the same leader, and repeated the same prayer together. It was one of the most impressive things that I have ever seen. Do you know where the largest religious convention in the world was held last year, and the year before that, and the year before that? It was not in this country, and it was not in Europe. In a small city of Arabia, there came together a hundred thousand Moslems to go through the ceremonies of their faith. And where did they come from? The Black man was there from Africa, and the Yellow man was there from China. The White man was there from Central Asia, and the Brown man was there from the Philippine Islands. They marched around the same mosque, and they kissed the same black stone, and they went out and listened to the same sermon together, and it did not occur to any-

body that the Black man was not just as good as the White man, or that the Yellow man was not just as good as the Brown man, for "There is no god but God," and men down on this earth stand on the same plane absolutely. So far as I am aware, that is a result which has been accomplished nowhere else. I know that the Christian Church has not done it. Suppose we took the front pew of one of our churches. On the end seat we will put a college professor, and next to him a Pullman porter, next to him will be a banker, and next a Chinese laundryman. Would it work in America? But out there it works. This tremendous conviction of the Omnipotence of God has been sufficient to wipe out the race prejudice of a whole nation, and race prejudice is pretty nearly the deepest running yellow streak that humanity is heir to.

If that were all that is to be said about Mohammedanism, it would be a pleasant thing to talk about, would it not? For the man that cannot see the magnificence of a faith that can accomplish such things, is blind. That Arab conception of God's omnipotence is the right conception. It *did* rain today because God sent the rain, and it will shine tomorrow because *He* sends the sunshine. That conception of the brotherhood of man is the right conception. God does not rank mankind according to color. And in so far as we have yet to attain to a conception as correct and as true as the Arab's, we have something to learn from him. But unfortunately that is not all that there is to be said. On that foundation as splendid, and as beautiful, and as true as it is, has been built a superstructure of faith and practice, which I suppose is without question, the most destructive to all that is good in human nature of any that curses the world today.

### THE DESTRUCTIVE SYSTEM

It is a system of STAGNATION. To Islam progress is a sin. In Kuweit, the people decided to organize a Moslem school. It was about the only instance of real co-operative effort that I have ever seen out there. The whole city was divided into two factions over the question as to whether or not arithmetic and geography were to be taught in that school. The Orthodox wing won, and they decided to keep the pure mind of their youth free from such contamination. I never was able to find out just what was the objection to arithmetic, but the case against geography was clear, as the boys might learn that the sun does not set in a pool of black mud, as the Koran says that it does, and their faith would be undermined.

We, in the west, have not learned any too much about hygiene and sanitation. Over there they know nothing, nor do they desire to learn. Busrah is a city of approximately 100,000 people. Irrigation canals intersect it in every direction. There are large ones and small ones, but there is no system of water works, no sewer system. No system indeed, of anything. You pick your way with difficulty along the back

streets, because of the filth of the night before. It all drained down into the irrigation canals. And where do they get their drinking water? Right out of the same canals. Islam is a system of stagnation.

It is a system of CRUELTY. In Kuweit, I was told of the five-year-old grandson of the chief of that city, now dead. The small boy was playing near the sea, with a slave boy of his own age, and the slave boy struck him. The youngster ran away to complain to his grandfather, and the old chief came down from his council chamber immediately. He found the small colored boy on the beach. "Jump into the water." The boy jumped in. "Now swim," and as the small boy swam away from the shore he ordered his retainers to shoot at him, and after they had struck him enough times, he went down. "The dark places of the earth are full of the habitations of cruelty."

If one really wants to know the type of mind developed by this system, to realize how completely the mind loses its qualities of mercy and compassion and pity, it is only necessary to read the papers, and learn something of the horrors perpetrated in Armenia, in these days. If you were to shut your eyes and give your imagination absolutely free rein to picture the worst scenes of outrage and cruelty it is capable of painting, I do not suppose that there would be any approach in any of those pictures, to the actual occurrences in Armenia. I know of only one system of faith that will take murder and pillage, iniquity and outrage, mentionable and unmentionable, baptize them with the names of religious duties, and canonize the perpetrators.

It is a system of IMMORALITY. I am aware that someone may declare that there is less immorality in Arabia than there is in America. He will speak the truth. There is no sexual immorality in Arabia. There is no morality there. The conception is lacking. In that country every man may have four legal wives, as many concubines as he has money to pay for. As if that were not enough, he may sell his concubines as he does his cattle, and divorce any one of his wives whenever he wishes, with no legal process whatsoever. A man eats a different sort of potatoes every day, why should he not have a different wife every day? I know of only one system of religious faith in the world that has actually instituted the practice of sex promiscuity, stamped it with the seal of its own religious sanction, and wiped out the human conscience that condemns it, just as completely as the human conscience is capable of being wiped out.

This, then, is the system of Islam—a system as strong, almost, as the very truth of God, and as hideously evil, almost, as the pit itself. A system that stands before the Church of God today in an attitude of insolent defiance. "I defy the armies of Israel today, give me a man that we might fight together." There is perhaps no call to the Church today quite so insistent as that insolent challenge. The fate of two hundred million men and women and children, the Honor of our Lord, indeed, our own self-respect as Christians, are at stake.

# Why Pray For Moslems?

## A Call to Prayer For Moslems In View of Effect of the World War

BY THE REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

Author of "The Disintegration of Islam," etc.

THE present world conflict, both in its fundamental causes, in its progress of events, and in its final issues, deeply concerns those who are laboring and praying for Moslems. There is, therefore, a special need and also a special call for prayer. The evangelization of the Moslem world is not a phrase to be bandied about easily; it is a deep life purpose, a work of faith, a labor of love, a patience of hope.

(1) We need first of all to pray for ourselves and for the churches of Christendom, lest our faith fail and our fears triumph—lest we confound loyalty to the flag with loyalty to Christ, and so confuse issues and the results of the war in the Near East. We need to ask first of all that every one of us may be delivered from fear, from timidity. This has been one of the chief hindrances in the evangelization of Moslem lands. Mr. H. G. Wells in his story, "The Research Magnificent," says that the struggle with fear is the very beginning of the soul's history. "Fear," he writes, "is the foremost and most persistent of the shepherding powers that keep us in the safe fold, that drive us back to the beaten tracks and comfort and—futility. The beginning of all aristocracy is the subjugation of fear." . . . "The modern world thinks too much as though painlessness and freedom from danger were ultimate ends. It is fear-haunted, it is troubled by the thought of pain and death, which it has never met except as well-guarded children meet these things, in exaggerated and untestable form, in the menagerie or in nightmares. And so it thinks the discovery of anæsthetics the crowning triumph of civilization, and cosiness and innocent amusement—those ideals of the nursery—the whole purpose of mankind." This was written before the war and its Pentecost of heroism.

Fear on the part of a Christian is a denial of God. What kind of a God have we if He is not able to save us from those fears that cripple our lives and thwart our purposes, or make us diffident to undertake the enterprise of faith? We must make our influence felt through prayer and testimony, so that the Church will claim these millions by faith, no matter what the sacrifice may be.

(2) We must intercede for those lands where the door of access to Moslems was open before the war, and where it has not been closed in any way. Among these we may mention India, China, Malaysia and Egypt, together embracing more than one-half of the entire Moslem world. The effect of the war in these lands has not been felt directly and on economic lines, but intellectually and spiritually hearts have been stirred and awakened. Never has there been so great a demand for the Word of God nor has Christian literature been more widely circulated.

(3) There is urgent need for intercession that lands and hearts hitherto closed may be widely opened after the war. No one can be blind to the fact that the events which have transpired in Turkey, Palestine and Arabia must have a deep significance for the future of the Kingdom. If the blood of the martyrs is still the seed of the Church, what a glorious harvest we may expect on the holy fields of Armenia and Northern Persia where so many were massacred. In the new king of the Hedjaz, in the highway from Assyria to Egypt, in the new civilization that has come into Mesopotamia, we can already see something of the fulfilment of the glorious prophecy in the 72d Psalm and the 60th chapter of Isaiah. To read these chapters in the light of the present war is to strengthen our faith and deepen our purpose.

*Written for the Fellowship of Faith for the Moslems, with headquarters at Cuffnells, Weybridge, Surrey, England.

May we not hope that the twenty million Moslems under French rule in Africa, and the number of those in Russia which is nearly as great will be more accessible after peace has been declared? The redistribution or the readjustment of colonial possessions in Africa is also a call for intercession. Prayer moves the Arm that moves the World.

(4) Lastly and most of all we must pray for reinforcements. The present war has shown that man-power is even more important than money-power in a long-drawn conflict. It is calculated that before the close of the year 1916 there had already been eighteen and a half million casualties of which deaths make up one-fourth.

The present need of the Moslem world now—and a need that will be enormously emphasized after the war—is reinforcements. It is the part of wisdom, therefore, to face the new conditions that will obtain after the war in the Turkish Empire, in Persia, in Arabia, in Egypt and North Africa. The issues of the war are so closely related to the issues of the Kingdom that we may well consider them in terms of recruits and of mobilization of these vital forces of the Church after peace is declared.

Such fields as Arabia, Palestine, Asia Minor, Syria and Persia which were terribly undermanned before the war broke out, will make a new appeal of supreme urgency when the period of reconstruction begins. We will then face needs that are appalling in their extent and deep beyond measure in their pathos. Where the Armenian martyr Church has shed its blood is now holy ground; and because of the sacrifice there will be unprecedented opportunities for the practical manifestation of the love of Christ to Moslems in social and spiritual service. In addition to all this there are the unoccupied provinces of the Near East and of Central Asia, a challenge to the venture of faith and utmost Christian boldness. "The great conflict with Islam," said a missionary leader in 1912, "which the coming decades will bring to the Church of Christ, and in comparison with which all that has already been done among Mohammedans has been only play, only a preliminary skirmish, needs missionaries who will in truth fast and pray; that is to say, who, with new and holy devotion, will cut themselves loose from all that hinders, and become wholehearted disciples of Jesus Christ; men who are not transiently excited by the flickering light of unconsidered plans and hopes, but who will serve with patience, quietness and constancy, relying with child-like trust on the might of the unseen God."

For the unoccupied fields we need men of the highest type—real pioneers, such as Charles G. Gordon once described in a letter to his sister, "Where will you find an apostle? I will explain what I mean by that term. He must be a man who has died entirely to the world; who has no ties of any sort; who longs for death when it may please God to take him; who can bear the intense dullness of these countries; who seeks for few letters; and who can bear the thought of dying deserted. Now, there are few, very, very few men who can accept this post. But no half-measures will do. . . . A man must give up everything, understand *everything, everything,* to do anything for Christ here. No half nor three-quarter measures will do. And yet, what a field!"

God by his providence has brought thousands of the choicest men from New Zealand, Australia, Canada and Great Britain into closest contact with the Near East during the war. They have seen service in Egypt, at the Dardanelles, in Salonica and Mesopotamia. There faith in God grew strong among those who knew Him. These Christian men, many of them from the universities and colleges, saw the opportunities for medical, educational and social service. They have come into close touch with Islam and its needs. To them the Near East has spoken for a higher warfare and they have seen the coming of a Kingdom without frontiers or race-barriers. It is for the Church to extend to them the call for reinforcements and to do it now.

# BEST METHODS

CONDUCTED BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, NEW YORK.

## PLANS AND PROGRAMS FOR MISSIONARY MEETINGS

IN recent years we have noted with sorrow the growing tendency to make use of methods at the home base which dishonor God and belittle the cause of missions. Some months ago we set apart a special drawer for articles, clipped from missionary magazines and religious periodicals, describing methods of work that did not seem to us quite above criticism.

This drawer now contains a large amount of material that would amaze and grieve a large majority of missionary workers. Some of these methods have to do with the raising of money; others deal with missionary programs and ways of increasing interest and attendance. Some of them seem positively wrong; others merely foolish and frivolous. It is a serious thing that they have not only been used by individual societies but are advocated by missionary leaders and printed in missionary magazines.

We confess to have spent many a wakeful hour in the night watches grieving over these wrong methods and praying and planning as to how their evil tendencies can best be overcome. It is, therefore, with a deep spirit of thanksgiving that we note a new aspect of seriousness on the part of Christians everywhere. If participation in the great World War, awful as it seems, can check the tide of worldliness and frivolity which threatens to engulf the Church, it may be worth all it is costing.

"The seriousness of the times ought to sober our thinking, bring us to our knees, and deepen our spiritual life," said the Rev. Thomas R. Good, pastor of Union Presbyterian Church, Schenectady, in an Easter message to his people. "Sorrow and sacrifice are for the chastening of the soul. Let us all take our religious life more seriously, and with humble hearts draw nearer to God."

### A PLEA FOR SELF-DENIAL

The constant serving of refreshments in connection with church activities is deplored by many Christian workers. It has seemed, in recent years, as tho not even a committee meeting could be held without having something to eat. An occasional missionary tea or get-together church dinner is a delightful and legitimate thing, but the serving of refreshments every time the church doors are open is quite a serious matter. There actually are churches (we know personally of more than one) which have a social hour with light refreshments every Sunday evening at the close of the preaching service.

This mingling of pleasure with service is regarded by many students of prophecy as a significant sign of the times. "The church is in the condition described by the apostles as indicative of the 'last days,'" said the Rev. A. E. Thompson at the Jewish Conference held in Chicago last November. "Its wealth, self-sufficiency, formality and worldliness; the false doctrines that prevail; and the mingling of pleasure with church activities—all these are very significant."

It may be that the entrance of America into the World War will call a halt on this. Soon after the break with Germany, the mistress of the White House, supported by the wives of the Vice-President and members of the cabinet, issued a call for self-denial in social functions of all kinds and religious leaders would do well to follow suit.

In matters of self-denial the Church should take the lead. We are glad to know of one Ladies' Aid Society that has recently given up the teas held in connection with its fortnightly meetings on the ground that they cost too much and take too much time from the relief work

they are doing. "It will be too bad if it keeps anybody away," says one of the members. "But I really think we can get along just as well without those who come from such motives."

The following letter written to Miss Margaret E. Sangster, Jr., by a missionary worker in the Middle West, is one of the best things we have seen on this subject. We reprint it from *The Christian Herald,* and trust that its appeal may meet with quick response.

### DROP THOSE "FEEDS."

"'*In our church we have a fine missionary society, but—*' That's the way a letter from the Middle West begins," says Miss Sangster. This is the way it goes on:

"The missionary society is doing splendid work. By strenuous efforts in the past years we have largely avoided the 'refreshment' craze and have attended to business. Lately there has been developing (and rapidly) the idea of trying to 'win new members by serving refreshments.' Though the character of the 'feed' (as students call it) is supposed to be regulated by rule, yet more and more time, money, and labor is expended upon each passing monthly meeting.

"Lately we had a 'praise service,' with refreshments. Our offering, in envelopes marked 'thank offering,' was twenty-two dollars. The refreshments cost nearly eleven dollars! Out of all proportion is the second to the first.

"Now what can we do to make our good energetic women in the churches realize that *now*—while we are surrounded by such misery as the world has not seen for fifty years—is the time to drop these 'feeds'?

"I believe most heartily in social gatherings, in get-together meetings of social, civil, and religious betterment. Please do not think me a grumbler, for I love people, fun, music, and so forth; but I do believe our women who have their dinner or luncheon at noon, and will have their evening meal at the regular time, are not in need of special refreshment at 4:30 P. M. We feed *not* the hungry, starved mothers of families but those who come from comfortable homes and probably never have known actual hunger in all of their lives.

"With the thousands of our needy sisters in this and other lands calling for Bible schools, teachers, preachers, hospitals, and *daily* bread, and one decent garment to put on, are we not mocking our Lord with such praise services as mentioned above? Does not our Lord stand before us, and say:

"'O my daughters, what will it have advantaged you to give luncheons, teas, and suppers—to serve refreshments when the price of them would have purchased hundreds of loaves of bread and butter for the soul-hungry ones whose uplifted hands appeal to heaven for help?

"'At the missionary teas you feed *not* the hungry but the full. The little you make would be trebled if you gave the full cost of time, labor and food. I, the Lord, ask self-denial. The extra feeding is self-indulgence.

"'I gave my life for thee. What dost thou offer me?'

"The women of the churches should send out a call to Halt! Look! Consider! and Remedy this extravagance! Thousands in Mexico are starving, so say our missionaries in private letters—so say our native Christians who write to us, begging help; and yet nothing is being done by any organization (as far as I can learn) to relieve the distress *next door.*

"Let your imagination fly over these beautiful states and pause at the multitude of teas, luncheons, and so forth, given in and by the churches to raise the money for strictly missionary work. You'll come home, tired out."

### THE UPPER ROOM OR THE SUPPER ROOM?*

The early church prayed in the *Upper Room;* the twentieth century church cooks in the *Supper Room!*

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* These striking paragraphs by an author unknown to us may be obtained in leaflet form by addressing the Rev. J. J. D. Hall, Superintendent of the Galilee Mission, 823 Vine Street, Philadelphia, Pa. Price, 20 cents a 100.—B.M.B.

Today the Supper Room has taken the place of the Upper Room! *Play* has taken the place of Prayer, and Feasting the place of *Fasting*. There are more Full Stomachs in the church than there are Bended Knees and Broken Hearts. There is more fire in the Range in the kitchen, than there is in the Church Pulpit. When you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the Pulpit. Ice Cream chills the fervor of Spiritual Life.

The early Christians were not Cooking in the Supper Room the day the Holy Ghost came but they were Praying in the Upper Room! They were not *Waiting on Tables,* they were *Waiting on God.* They were not Waiting for the fire from the Stove, but for the Fire from Above.

They were Detained by the Command of God, and not Entertained by the Cunning of Men. They were all Filled with the Holy Ghost, not stuffed with Stew or Roast.

O, I would like the Cooking Squad put out, and the *Praying Band put in.* Less Ham and Sham and more Heaven. Less Pie and more Piety. Less use for the *Cook Book* and more use for the *Old Book.* Put out the fire in the church kitchen and build it on the Altar.

More Love and more Life. Fewer Dinners and get after Sinners. Let us have a church full of Waiters on God, a church full of Servers, serving God and waiting for His Son from Heaven.

### A REAL MISSIONARY PRAYER MEETING

In these strenuous days there is danger that prayer may become a lost art. Indeed, there are not wanting those who tell us that in the lives of a majority of Christians prayer has already passed out of use.

Be this as it may, we cannot deny that the old-time missionary prayer meeting—the so-called monthly concert where concerted prayer for the salvation of the world occupied most of the time—has long been a thing of the past. Monthly missionary meetings are still held in many churches but the prayer element in them is very, very small. At this time, when the very existence of the missionary enterprise seems imperilled and the need of prayer is so great, these old time meetings should be revived.

We believe that there is, at the present time, a very widespread desire for meetings devoted largely to prayer. The question is just how to conduct them. Not long ago a Woman's Bible Class became so burdened with existing conditions that it was decided to hold a woman's prayer meeting once a week at the home of one of the members. No effort was made to secure a large attendance and at the appointed time only four responded, tho a few others telephoned excuses. But the four who came were strong, spiritually minded women each of whom had been "with Christ in the school of prayer."

The leader opened the meeting by reading a portion from the Scriptures and a brief chapter from a helpful book by Moody on prayer. Then she gave a short talk on the need of prayer that deeply moved her hearers. After that they prayed all around the little circle, one by one—intensely earnest prayers for God's blessing on the church and the world. Taken all together, these exercises did not occupy more than twenty minutes, and then there seemed nothing to do! The remainder of the hour was spent in discussing the needs of the church and some of its members—a legitimate thing, tho it was a little hard to keep it from descending into what is commonly called gossip!

What happened in this little prayer group is likely to happen in larger groups as well. Time set apart for prayer in any meeting is always in danger of being lost unless there are enough persons present who are willing and able to fill the time with audible petitions. Few of us are so fortunate as to have no remembrance of awkward and embarrassing pauses when a season of prayer was called for and no one responded.

Wherein lies the remedy? We believe it is to be found in well-directed periods of silent prayer.*

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* See *Best Methods Department* for April, 1914, on "Silent Prayer Method."

Last February when a day of prayer was observed by the Federation of Woman's Missionary Societies of Schenectady, a program was carried out which goes to prove this contention. Fully half the time was spent in silent prayer and it made a great appeal to the representative body of women in attendance. "You have taught us a new way to pray for missions," said a prominent religious leader to the president of the Federation at the close. And there were many other expressions of commendation.

If such meetings could be arranged periodically or even occasionally, it would not only greatly increase the volume of prayer for missions but result in a deepening of spiritual life at home. To insure success there should be perfect quiet and freedom from interruption and intense earnestness on the part of the leader and those asked to participate. The program for this prayer service was as follows:

*Missionary Prayer Service*

(Doors closed and all heads bowed)

1. Silent prayer for the presence of the Holy Spirit.
2. Hymn—"All Hail the Power of Jesus' Name."
   (Doors open to admit late comers.)
3. Scripture Lesson: Isaiah's Call to Service. Isaiah 6:1-8. (Four steps: (1) Vision of God's holiness, 1-4; (2) Realization of sinfulness, 5; (3) Cleansing from sin, 6 and 7; (4) Ready for service, 8.
4. Hymn—"Wash Me and I Shall be Whiter Than Snow."
5. Prayer—Mrs. Alexander Gillespie.
6. Scripture Reading—Daniel's Prayer of Confession. Daniel 9:6-22.
7. Hymn—"My Faith Looks Up to Thee."
8. Sentence Prayers of Praise and Thanksgiving.
   (At this point the leader announced that the remainder of the time would be spent in silent intercession and that the next number on the program would be given to strengthen faith and give a glimpse of the need and power of prayer for missions.)
9. Reading—"Prayer and the 'Uttermost Parts.'"—Mrs. S. A. Hamilton.
   (This article by Mr. S. D. Gordon appeared in THE MISSIONARY REVIEW in November, 1916.)
10. Period of Silent Intercession for the Mission Fields of the World.
    (In conducting this the leader announced the fields, one by one, allowing two minutes for prayer after each. In order to make the praying more specific she gave a few of the special needs of each field as she announced it. The fields named were these: America; Latin America; Europe; Africa; Mohammedan Lands—Turkey, Armenia, Syria, Egypt, Persia, Arabia; India; Burma; Assam and Siam; China, Tibet and Manchuria; Japan; Korea; Islands of the Sea; The Jews, God's chosen people.)
11. Hymn—"O, Zion, Haste."
12. Closing Prayer—Miss Mary Backus.

PREPARATION

A good missionary meeting does not happen; it is the result of prayer and preparation.

The first step in preparation is to decide upon what you wish to accomplish by the meeting.

An audience does not happen; it must be worked for and prayed for.—*The Missionary Outlook.*

NOT HALF HAVE EVER BEEN TOLD*

## A NEW VERSION OF AN OLD HYMN

BY MRS. E. C. CRONK, Columbia, South Carolina

*Tune: "Not Half Has Ever Been Told."*

1. We have heard of a Father in Heaven,
   Who tenderly cares for each one,
   Who in infinite goodness and mercy
   Unto us gave His only Son.
   His care day by day doth enfold us,
   His goodness we ever behold,
   But not half of the earth's needy millions,
   Of that Father have ever been told.

REFRAIN:

Not half have ever been told,
Not half have ever been told,

* "One day when hearing the choir singing, 'Not Half Has Ever Been Told,' it came over me very strongly," says Mrs. Cronk, "that while we were dwelling on the fact that we have never heard one-half of the glory of our Lord and His kingdom, that one-half of the world has never even heard that there is a Saviour. So I took the old hymn and rewrote it from a missionary standpoint. It was sung with wonderful effect at one of our recent public missionary meetings. A fine soloist sang the stanzas and a quartette the refrain. It fitted in perfectly with the thought the speaker of the evening had left in our minds."

Not half of the earth's needy millions,
Of that Father have ever been told.

2. We have heard of a Saviour who loves us,
Who for sinners His life freely gave.
Oh, the wonderful, blessed assurance
That He from our sins doth us save!
We know of His love and His mercy
To those who have entered His fold,
But not half of the earth's waiting millions,
Of that Saviour have ever been told.

REFRAIN:
Not half have ever been told,
Not half have ever been told,
Not half of the earth's waiting millions,
Of that Saviour have ever been told.

3. We have heard of the mansions in Heaven
Which our Saviour has gone to prepare,
Where the saints who on earth have been faithful
Shall His glory eternally share.
But millions who sit in the darkness
His glorious face might behold,
If we to His charge had been faithful,
To "all people" His message had told.

REFRAIN:
Not half have ever been told,
Not half have ever been told,
To us comes a plea from the darkness,
Of those who have never been told.

## EMERGENCY PROGRAMS

Emergency programs are the despair of most missionary leaders—the programs that must be made up on short notice because someone has failed. Even tho the failure may be due to serious sickness, sudden death or some other unavoidable calamity, the problem is hard to solve.

Through prayer and the cultivation of a strong spirit of responsibility it is possible, of course, to reduce such failures to a minimum. In a young people's missionary society of which the Best Methods editor had charge years ago in Ohio, special prayer was continuously offered that the young people might be willing to undertake the various parts of the program assigned them and that they *might be faithful in the preparation and presentation of them.* At the same time care was taken to see that every participant was thanked for his faithful service and, in so far as was consistent with honesty, appreciation of the excellence of that service was also expressed. The result was that of the more than 700 program assignments made in that society in the course of five years, *less than a dozen failed in any way.* But there were a few failures and the president was always armed with something of value to substitute in case of emergencies.

### WAYS OF MEETING EMERGENCIES

There are many ways of meeting such emergencies and by wise and careful handling there may, out of the ashes of the meeting that was to have been, arise one equal to it, if not better. The first thing to do under such circumstances is to pray—to ask God for the wisdom promised in James 1:5. The answer is sure to come for the promise is without reserve, the one condition being absolute dependence upon it. We have ourselves tested it many times and have never known it to fail.

### SPECIAL SPEAKERS

Where a whole program or the principal part of it goes by default, the easiest way out is to call in the services of a special speaker. In large communities this should not be a difficult matter, for the right kind of speaker will esteem it a privilege to help in such a time of need. As a part of its work, one of the committees of the Federation of Woman's Missionary Societies in Schenectady, New York, keeps a list of all speakers in the city and vicinity who are willing to read papers or make addresses either for regular appointments or in response to emergency calls. If this were done everywhere, it would be a great help.

### MISSIONARY PRAYER MEETINGS

Such a Missionary Prayer Service as we have already outlined can be arranged on very short notice and could be substituted either for the whole or a part of a program. Rightly conducted, such a service is not only profitable but very enjoyable. As the need for prayer is always great, such a service is always in order.

### MISSIONARY SONG SERVICES

Where the gathering is large and it is possible to sing, a Missionary Song Service can be gotten up in a very short

time. This is always enjoyable, for people love to sing. And it can be made a real aid to the work. We hope in the near future to give material in full for such a service. In the meantime suggestions may be found in "Fifty Missionary Programs" (United Society of Christian Endeavor, Boston, Mass., price 35 cents) and "Holding the Ropes" (Funk & Wagnalls Company, New York, N. Y., price $1.00).

### CONVERSATIONS AND DISCUSSIONS

Where material for one number only of a program is needed, it is possible to substitute for it, even at the very last minute, a topic for conversation or discussion in which many present are competent to take some part. If the topic is well chosen and the leader skillful, this will prove very effective. The only trouble will be to limit it in length. It is amazing how eager people are to talk—even those who ordinarily keep silent in the meetings—when they are given the right kind of a chance. The following topics would be suitable:

My favorite missionary book.
The best missionary meeting I ever attended.
What gave me my interest in missions.
The best missionary sermon I ever heard.
My favorite missionary speaker.
Memories of missionary conventions I have attended.
Missionaries I have seen or known about.
Missionaries that have gone from our community.
My neighbor's missionary society—what it is doing.
Missionary news items from the public press.
What I have read in a missionary magazine.
What the Bible says about missions.

### READINGS FROM MISSIONARY BOOKS

There is a vast storehouse of fascinating stories locked up in missionary books that can be tapped for emergency programs if the books are at hand and the leaders familiar with their contents. Not long ago a lady who was asked to supply an entire program of an hour's length on two days' notice, did it by giving a series of delightful readings from well-known missionary books. The audience enjoyed it very much, and the stories seemed to make a very deep impression. Here are a few that might be used for this purpose:*

### READINGS FROM MAGAZINES

The majority of missionary leaders have come to regard the reading of magazine articles in the missionary meeting as a cardinal sin. And no wonder. The number of missionary meetings that have been hopelessly ruined by uninteresting articles selected almost at random and carelessly read is greater than can be estimated. As a rule the articles in the magazines, excellent as they are, are not well adapted for use as readings. But occasionally one is printed that is excellent for this purpose, and it is best not to make hard and fast rules that would exclude its use.

One of the best emergency programs that has come to our notice consisted of a series of articles from a number of different missionary periodicals. It was worked up on a few hours' notice when the special speaker from a nearby city

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* "The Old Order Changeth," pages 153-156, and "Running Away With a Widow," pages 244-248, in "Black Sheep," by Jean Kenyon Mackenzie (Houghton Mifflin Company, Boston, $1.50 *net*).

"A Wonderful Convention," chapter 27, and "A Day On the Station," chapter 26, in "Winning a Primitive People," by Donald Fraser (E. P. Dutton & Co., New York, $1.50 *net*).

"How Hsi Settled the Quarrel," pages 107-113, and "How Mrs. Hsi Gave the Gospel to Hoh-chau," pages 138-140, in "Pastor Hsi, One of China's Christians," By Mrs. F. Howard Taylor, (China Inland Mission, 64 West Chelten Avenue, Philadelphia. Price, cloth, $1.25; paper, 20 cents.)

"Making Shoes for Jesus," pages 367-8 and "A Little Malagasy Christian" pages 174-178 in "Thirty Years in Madagascar," by T. T. Matthews. (A. C. Armstrong and Son, New York.)

"A Motor Car Romance," pages 257-259; "Power Through Prayer," pages 293-297; and "Royal Recognition," pages 303-308, in "Mary Slessor of Calabar," by W. P. Livingstone (George H. Doran Company, New York, $1.50 *net*.)

"Going On Furlough," pages 210-213 and "How God Reckoned with the *Munsiff*," pages 322-325 in "Social Christianity in the Orient," by John E. Clough (The Macmillan Company, New York, $1.50 *net*.)

was snowbound and could not meet his appointment. A poem was read from one magazine, an editorial from another, an inspirational article from a third, a story from a fourth, and so on. Attention was called to a number of interesting pictures, and at the close the magazines were passed around for inspection. The following articles recently printed in THE MISSIONARY REVIEW would make excellent readings:

"A Bishop's Adventure in Mexico" (a reprint from *The Spirit of Missions*), March, 1915.

"The Gospel of the Plow in India," April, 1915.

"A Kansas 'Cruise of Ointment,' " May, 1915.

"From Wigwam to Pulpit—A Red Man's Own Story of His Progress from Darkness to Light," May, 1915.

"Talks With Buddhist Priests," December, 1915.

"Breaking With Idols in India," December, 1915.

"What Missions Have Done for China," by His Excellency, Doctor V. K. Wellington Koo, Chinese Minister to America, October, 1916.

"Advertising the Gospel in Japan," September, 1916.

"Why the Church in Korea Grows," March, 1916.

"Developments in Home Missionary Work," March, 1916.

"How the Revival Came to China," March, 1916.

"Wanted—A Missionary" (a reprint from *The Missionary Herald*), March, 1916.

"Hallelujah Kim, the Japanese Billy Sunday," May, 1916.

"The Multiple Life of a Foreign Missionary" (a reprint from *The Missionary Record*), May, 1916.

"Mr. Chang of the Crystal Spring Village," January, 1917.

"Three Calls in the Night," February, 1917.

### AN EMERGENCY NOTE-BOOK

Since any leader may, at any time, be confronted with the problem of the emergency program, it is wise to prepare for it by keeping a note-book with references to material that would be useful under such circumstances—a list of "First-aids to injured missionary meetings," perhaps we might call it. An illustration of the value of this recently occurred in our own experience.

Not long ago the president of a Presbyterian missionary society came to us in great trouble. The lady in charge of the program for the next meeting—only four days away—was very ill and could not go on with her preparations. The topics were Alaska and the Philippines, and many ways of meeting the emergency were suggested to this troubled president. But though she expressed cordial approval of them all, nothing seemed to be just what she wanted. At last we discovered that the topics had been announced, and that if they were given up the failure would be too painfully apparent. With many resources in the way of material at hand we were able to meet even these specific needs. A fine article by Robert E. Speer in THE MISSIONARY REVIEW, February, 1916, on "Progress in the Philippines," took care of this topic and a resume of the four brief chapters beginning with "The Romance of the Reindeer," in "The Alaskan Pathfinder," by Dr. J. T. Faris, was suggested for the other.

The program proved a great success. Doctor Speer's article was very well read by a member intelligent enough to throw in a few illuminating comments of her own. And Doctor Faris' book proved so fascinating to the member who agreed to take the Alaska topic, that instead of confining herself to one achievement of Sheldon Jackson's life, she gave a fine presentation of his entire career.

We were very glad to help this troubled president, but with an emergency note-book she could have solved her problem herself.

A prominent educator once gave a word of advice to a body of teachers that may well be heeded by missionary program makers.

"Give your pupils to drink from a running stream," he said. "Even animals will turn away from a pool that is stagnant."

If you would always have something fresh and inspiring to give to your society, keep adding to your own store of missionary knowledge.

If you would arouse interest in others, keep your own interest keen and strong by feeding it on the marvellous records of the history of missions, past as well as present.

## Programs for Mid-Week Missionary Meetings

Some years ago, while pastor of the First Presbyterian Church, Springfield, Ohio, the Rev. John Clark Hill, D.D., tried the experiment of putting the monthly mid-week missionary prayer meeting into the hands of the Woman's Missionary Society. The women agreed to undertake it, and a committee of three members was appointed to take entire charge. The result was a series of meetings that filled the large lecture-room of the church and aroused very great interest.

The programs were all built on the same general plan. At each of them some prominent layman in the church was asked to preside. The opening devotional service, consisting of Scripture reading, prayer and two or more hymns, was conducted by another layman, usually one of the elders. The closing exercises, though brief, were thoroughly devotional in character and formed a fitting climax to the whole. The body of the program, given by the very best talent the church afforded, consisted of brief addresses on missionary topics, readings from missionary books, and special music appropriate to the occasion, everything being carefully selected with the twofold purpose of arousing missionary interest and deepening spiritual life. The pastor, tho he had nothing to do with the conduct of the meetings, was always given a place on the program. The fact that he was a reader of rare power (not an elocutionist) proved a great asset.

As the meetings progressed both pastor and people became more and more enthusiastic. "God bless those women!" wrote Doctor Hill in the church leaflet after the third meeting. "Our monthly missionary meetings are making a record in the church. There has been a growing interest from the beginning of the new method. The meeting last Wednesday night was a solid testimony to the wisdom of the plan. When we can have such a large and enthusiastic audience at a missionary meeting, in spite of a pelting rain, it means much for the spiritual quickening of the church."

Among the programs were the following. Almost any church could carry them out as successfully as the one in which they were originated:

*An Evening with Missionary Books*

1. Devotional Service.
2. Address: Missionary Literature.
3. Reading: "The Sinking of the Well" (from the Autobiography of John G. Paton).
4. Vocal Solo: "The Old, Old Story Is True."
5. Reading: "The Korean Boy" (from "Korean Sketches," by James S. Gale)
6. Reading: "God on the Rock" (from "On the Indian Trail," by Egerton Young. Given with blackboard).
7. Closing Exercises.

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*Prayer and Its Answer on the Mission Field.*

1. Devotional Service.
2. A New Year's Prayer Meeting and Its Results (a Story of the Baptist Mission among the Telugus in India).
3. Vocal Solo: "In the Secret of His Presence."
4. Notable Examples of Answered Prayer (given by seven persons).
5. Duet: "I Am Praying for You."
6. Reading: "In the Tiger Jungle" (from book by Jacob Chamberlain).
7. Closing Exercises.

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*Indian Tales from the Great Northwest.*

(Readings from "The Life of James Evans," by Egerton R. Young.)

1. Devotional Service.
2. Camping in the Snow Bank.
3. Vocal Solo: "The Ninety and Nine."
4. The Victory of the Sabbath-keeping Indians.
5. Hymn: "All Hail the Power of Jesus' Name."
6. A Life for a Life.
7. Closing Exercises.

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*The Reflex Influence of Foreign Missions.*

1. Devotional Service.
2. The Commercial Value of Missions (by a business man).
3. Vocal Solo: "Consecration."
4. The Contributions of Science to Missions (by a professional man).
5. Vocal Solo: "I Love to Tell the Story."
6. How An Individual Church Was Blest (the story of Pastor Harms).
7. The Experience of a Denomination (the growth of the Missionary Baptists and Decline of Anti-missionary Baptists).
8. Closing Exercises.

# Woman's Foreign Mission Bulletin

Edited by Mrs. Wm. H. Farmer, Montclair, N. J.

## The Editor's Message

EVERY "missionary woman" (and you are one if you read this) should take an inventory the first of June. The house is cleaned, the wardrobe replenished, and the patriotic garden planted. It is equally important that missionary plans be overhauled and brightened. Are you a private? Then offer a gift of time and effort to some officer. Are you an officer? Then remember that you rank as an employer, and, by an axiom of the business world, it is the duty of every employer to find some place where every person will fit.

Among your possible assets will be the following items:

A week at a Summer school to study the new study book, "An African Trail."

Subscriptions to the Missionary Review of the World, and your denominational magazine.

Leaflets from the Board to use with the book on Africa, as well as posters, How to Use, and Junior material.

A list of missionary calls to be made. A committee willing to organize a local federation, a new auxiliary, or to prepare a wardrobe of Oriental costumes for dramatic presentation of missions.

A visit to the missionary meeting of some other church for helpful program points.

The introduction of the Missionary Hymnal (costing only 10 cents apiece) to your society or to some other where a funereal chill could be cured by more inspiring music.

Having taken account of stock, and eliminated all waste material by finding some use for all indifferent, unattached women and children, see that all supplies are actively circulated through the summer months. June efforts may insure the success of September and October.

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"If you become a missionary, you may gather a little family about you for heaven, that would have been left out but for you."

## GLIMPSES OF GINLING

[Address given at Garden City Conference, January, 1917.]

Miss Frederica Mead,
Nanking, China

I LEFT Ginling just last June, and I want to bring you this afternoon a little bit of an outline of our first year, of what I am hearing this year, and of our look into the future.

Perhaps some of you have read the report of Mrs. Lawrence Thurston that told of our first year at college, and you know that our feeling was that at the beginning there was a lot to work against. The girls arrived in our lovely Chinese residence, and instead of being perfectly delighted that they could be in one of their Chinese houses, they were all very much disappointed. After having been accustomed to great, big mission buildings that are usually huge piles of brick put on the top of a hill where they have a view for miles around, they found themselves hemmed in by a high brick wall, with nothing to look out on but the court yards, which are as beautiful as anything can be, but which did not appeal to them at the beginning at all. That prejudice had to be overcome, and because the feeling that they were in a very, very new place and in a Chinese house made some of them homesick, that had to be overcome. But as we went through the year, in our work together, in our play and picnics and good times, and through the spirit that came through our chapel, and through becoming friends with them, little by little the strangeness wore away and a great big love developed; and I went away from Ginling with thanksgivings for what had grown up in that year that was shown in those last few weeks.

As a little instance of this, I want to tell you about the dinner to which the girls invited the faculty on one of the last days, when the examinations were over, and they were waiting over Sun-

day before going home. We did not know what they were going to do nor where we were going to have supper, but when the time came, I dressed in the Chinese costume that I was going to bring home (which pleased them all tremendously), and they led us out to the garden, and there in the outdoor gymnasium they had arranged a great, big, round table where we all sat together, and they served the Chinese dishes that they had themselves cooked. Girls that had been brought up in families where they had never had a chance to learn how to cook, just set to it and worked their finger-tips off getting together that Chinese supper, and I do not know when I have ever had a meal that tasted better. Afterwards we sat on the steps and benches watching the moon rise and having a dear evening together before our separation.

You know we began last year with only nine students. This year we have fifteen, who represent all the denominations whose Boards are co-operating in the college and who come from twelve different cities. That shows how our power is broadening and what an opportunity we have at Ginling even though we still have very few students.

In telling you about this year, I thought I would like to introduce you to some of the people that are out there, and try to have you get to know them a little bit by reading parts of letters that give the main impressions of our second year.

I want you first to meet Miss Wu, who is one of the most brilliant girls I have ever met anywhere. She has been teaching in Pekin, but has had the longing to go to college, and when she heard that Ginling College was opening, realized that her desire was going to be satisfied. I wish I could read the whole letter because I would just love to have you know her better.

She is telling me the bits of news about college that she knew I would love to know.

"The garden is much more beautiful than last spring. Some roses have climbed up to the tops of the arbors, and two rows of chrysanthemums have been planted inside the evergreen trees. How lovely it will be to walk between them during the full bloom next month! Last Saturday the tennis court was marked again, and we are going to practice some in the afternoon. The old library has been arranged to be a social room, with magazines and newspapers in it. The number of books in the new library has been greatly enlarged. Miss Nourse has given some regulations for keeping silence and for borrowing books."

Then I hear from Miss Goucher. I think a good many of you knew Elizabeth Goucher before she went out to China. I have had one lovely long letter from her, and this is the way she introduces the new girls:

"The ten new girls, one of them a sophomore from McTyiere (the Southern Methodist School in Shanghai) are strong, well prepared girls with purposes, this to an extent which rather distinguishes them from last year's group, as a group. Of course the sophomores are taking heaps of responsibility, and seeing that things go, as only sophomores can." That gives you a realization that we are advancing in the quality of the girls we are getting. We all thought we had a wonderful group last year, but Miss Goucher can say that this year they are a step forward in having purposes.

Mrs. Thurston writes:

"The sophomores show a decided purpose to impress the freshmen and are on their dignity and good behavior all the time. One gets some idea of how very nice it will be when they are seniors. I feel as if God had answered our prayers even beyond our asking in bringing this better spirit into our college life." That is certainly encouraging. You see this year they are beginning where we left off last year, and it is going to make a tremendous difference in the whole work."

Miss Zee is a girl that I want you all to know about. She is from Shanghai, has had greater opportunities than any of the other girls and is a wonderful pianist, and is looking forward to a life of Christian service. She writes

me about the little Sunday-school that was started last year:

"I want to give you a report of the first time we met this year. How many children will you guess we had, without looking at the following numbers? While we were cutting the pictures out for lessons, some said the children would not come because no one had even told them that we would begin our Sunday-school this week. How could they come? Some said that they would not come because it was raining. But when the time drew nigh, and eight of us went to the chapel, what do you think we saw? Children sitting quietly in three rows. There were thirty-six all together. We felt so ashamed of our idle expectation. The children remembered all the songs we had taught them. So, Miss Mead, I trust God *will use* us to accomplish something for our neighbors here."

Then I come to the question of the faculty. Last year there were four of us foreign teachers and two Chinese teachers. Miss Li, one of our Chinese faculty members, is not with us again this year. Miss Rivenberg, a Vassar graduate, has gone out to take charge of the Bible Department. So this year there are again four foreign teachers, but without Miss Li we are lacking a teacher for science. It has just wrung my heart this winter to get these letters that look forward, and hope forward, and then hear that nobody has gone. This letter came from Mrs. Thurston, and I want you to see the way she is taking this big burden and see if you cannot help her with it.

"I am not worried about things, but, of course, I have been unable to feel entirely free of the sense of burden and of not being quite prepared to meet the demands which the students are making upon the college. They are such dear girls, and they want what we promise them. It makes one feel dishonorable not to give it to them. But this hope of Miss Wang, added to the hope of getting Miss Lipscomb and looking forward to Miss Strasman later, makes it very much easier." All those hoped-for ones have for the present, at least, found it impossible to go. It means that I am trusting that somehow or other the University of Nanking will be able for this year to help fill in that big gap of the biology and chemistry that we had promised the girls. I wish I could read you part of Miss Wu's letter that refers to this same question in the sweetest way just expecting that of course somebody will come. No one has come yet, and that is one of the two things that I want to bring before you this afternoon as a tremendous responsibility.

There are five boards here represented that are co-operating with Ginling, and they can do whatever they want to. For each of these positions and for music we must find women who are up to the task of bringing the highest that America has to give to these Chinese girls. We need women with big vision and love of Christ, who are now doing, or are trained to do, college teaching and who are going to leave big holes when they go to Ginling College. If we can find those women and send them there, we shall be carrying the Christ to China. Because, as you know, many of the most brilliant Chinese girls are now coming here to America for higher education, and they are not being prepared specifically for China's need as we are praying that Ginling may prepare them.

Another thing that I want to bring before this gathering this afternoon is the possibility of more than five Boards cooperating with Ginling. We have five now. There were seven that got together to make the first plans, and I am just trusting and praying that there will soon be more than five and that the whole full sum of the Boards may little by little be included. We want the spirit of Christ to live in Ginling College, and it will, as each one of us makes it a big motive power for our prayers.

## CENTRAL COMMITTEE NOTES

### Publications of the Central Committee on the United Study of Foreign Missions.

THE new Federation pamphlet, giving names of leading lecturers for Summer schools and leaders of institutes

prepared by Mrs. Charlotte E. Vickers, a valuable list for leaders. Send a two cent stamp to your Board for a copy.

A biographical sketch of Jean Kenyon Mackenzie with a review of "An African Trail" by Ellen C. Parsons. This should be widely used. A two cent stamp will secure it.

"Lighting the Dark Continent," by Alice Parsons, a charming simple little play for juniors and young women's societies, illustrating "African Adventurers," our junior study book; price per copy ten cents; postage one single copy two cents. $1.00 per dozen, postage included. The older juniors will find pleasure and profit in giving this as an entertainment. All these may be secured from your Woman's Mission Board or from M. H. Leavis, West Medford, Mass.

"I did not have time to prepare a paper for our Wednesday Morning Club so took 'An African Trail' and read two chapters to a group of our most intellectual women as yet uninterested in foreign missions. They were spell-bound and begged for more."

*A Missionary Leader.*

## DOES IT PAY?

DOES it pay to expend time and strength and means to attend Interdenominational Conferences and Summer Schools?

*Yes! It certainly does!*

Naturally,—working alone—we become so absorbed in our own denominational work that we are apt to forget that there are other mission fields and other workers besides our own. Attendance upon the Interdenominational Schools of Missions and Conferences lifts us out of ourselves; it broadens our vision of worldwide conquest; it enlarges our hearts and begets sympathy with other denominations in their work; it enriches our character by stimulating the desire to do greater things for our Lord; it sends us home with higher ideals for our own church's work and with renewed zeal to do our full part in efforts to build up Christ's kingdom on earth.

Coming into contact with great minds along missionary lines prompts us to try to discover whether or not there are within us latent resources hitherto unknown; capacities for unselfishness in giving, self-sacrifice in serving, and more faith in God's promise to help.

Interdenominational work, where divisions in the Lord's army are hidden from view, serves to emphasize our *oneness* in *Christ Jesus,* and high over all the various beliefs that divide Christians into denominations stands our common faith in the one God as our Father, in Christ as our one Saviour, and in the Holy Spirit as our one Guide.

Mary Clokey Porter.

## QUOTABLE BITS

"That God has conditioned so largely the extension, the progress and the fruitfulness of His kingdom upon the faithfulness and loyalty of His children in prayer, is at the same time one of the deepest mysteries and one of the most wonderful realities."

* * *

A woman whose four sons were in the French army entered the office where relatives are informed whether soldiers are dead, wounded or unreported. She came away with a white face, evidently forcing back the tears. To a friend on the sidewalk she said, "Yes, they are all safe. They are safe in the arms of the Heavenly Father. I am proud to give all to the cause."

Are some American mothers selfishly keeping in this country sons and daughters who ought to be giving their lives to a greater and nobler cause? "All to Jesus I surrender" must mean human as well as material possessions—our children as well as our money and time.

* * *

"The World Alliance for International Friendship" stands for the christianizing of International. relations. Recognizing that Christian Missions are vitally related to and dependent upon this International friendship, we recommend: (1) That the Federation indorse the Alliance. (2) That the subject be presented at the Annual Meetings of the Boards and at the Summer Schools. (3) That we cooperate in the Alliance courses of study.

# NEWS FROM MANY LANDS

## SIAM AND MALAYSIA

### "The Only School Worth Seeing"

ABOUT two weeks ago the Under Secretary of Education for Siam visited Chieng Mai, and said to the missionaries: "You need have no fear whatever that my Government will do anything in Chieng Mai calculated to injure your educational work, or to weaken your school. Such a course would indicate naught but ingratitude and folly on the part of the Government." He went on to say "that the Government was grateful for what is being done by the Presbyterian mission schools, and had every hope and desire for the success of our work."

The principal of Prince Royal's College, a Presbyterian missionary school for boys in Chieng Mai, Siam, writes:

"We have now reached our maximum possible enrollment, until further funds can be secured for buildings and equipment. We have the endorsement of all classes as never before. The Viceroy said to Dr. Norris of the Rockefeller International Health Commission, in answer to his request to see the government schools: 'The only schools worth seeing here are the mission schools.' "

### Where Missionaries Meet Tigers

MISSIONARIES in north Siam are occasionally called on to help protect the lives and property of the people from the ravages of tigers and other savage beasts. Indeed, the recent annual meeting of the North Siam mission in Nan was disturbed by a half-grown Bengal tiger's invasion of the very city.

Dr. W. H. Beach, one of the Presbyterian missionaries, was on his way from his home to the meeting place of the mission one afternoon, when some of his neighbors ran up to him, appealing for his help in killing a tiger that had entered that part of the city. Returning to the house, Dr. Beach took his Mauser rifle and followed his Laos neighbors to the place where the tiger was lurking. On sight of the animal, the missionary fired, killing it with two shots.

Tigers are more numerous in Nan province than in the other parts of the country occupied by the North Siam mission. Government officials state that an average of one person a month is killed in Nan province by tigers. Missionaries on an evening walk through the city of Nan sometimes spy the feline form or gleaming eyes of a man-eating tiger, and the animals even enter the house yards of the missionaries.

### Islam in the Malay Peninsula

IN A. D. 1276, Mohammedanism was introduced into Malacca. The Census of 1911 gives the number of Moslems in the Straits Settlement and Federated Malay States as 673,159. Of these 633,732 are Malays and the remainder chiefly Indians and Arabs with a few Chinese.

The Islam of the Malays is very superficial. Old Indonesian and Hindu gods are still sometimes worshipped under other names, and, in times of trouble especially, the Malay shows that he believes in devils, familiars, omens, ghosts, sorceries and witchcraft.

Few of these Malay Moslems understand the Arabic language in which the Koran is recited and, although the Traditions have been translated into Malay, they are seldom read.

Polygamy is rare among the poorer Malays and the purdah system was not introduced with Mohammedanism, but the position of women is lower now than under the old Indonesian customary law.

Here, as elsewhere, Mohammedanism is antagonistic to national progress. Very little has been done towards teaching the "Better Way" of life.

Thanks to the British and Foreign Bible Society, the American Methodist Mission and others, the whole Bible, the

Book of Common Prayer and a few tracts have now been translated into Malay, and some Christian teaching has been given to a few of the Moslem Malays, though most of the mission work carried on is amongst the heathen Chinese and Indian immigrants of this country.—*The Moslem World.*

### Head Hunters in School

BITTER rebels against the government, a fierce and bloodthirsty tribe of head-hunters, nomadic, yet hard-working, the Dyaks of Borneo are the last people one would think of as going docilely to school. Nevertheless, a group of Dyak boys are now studying the Dyak and English languages, drawing, woodwork, gardening and drill in the Methodist mission school at Sarawak, Borneo. The first step was taken when a Dyak chief paid the missionaries a ceremonious visit and asked them to travel up his river so that he might be protected against evil birds, dreams and spirits; and how their astonishment grew when he came again and said that his people wanted to follow the white man's customs and wished to send to the school a few boys of the tribe. Three boys came, then suddenly disappeared, to return later with four comrades—seven boys straight from the jungle and jungle life, with long bushy hair that had never known a comb, and with no knowledge of any civilized customs, coming into the neat mission station with barely clothing enough to make them presentable at a boys' swimming hole.

The missionaries knew no Dyak, and little about this wild folk, yet after four months in school these boys have learned to read, write, sing and talk both Dyak and English.

## INDIA, BURMA AND CEYLON

### An Hundredfold Harvest in India

CHRISTIANITY has been spreading widely in the Deccan this past year. The times have been hard on account of the war, and people long for something on which they can really depend. About six thousand converted people came to the mission almost in a mass at Ragapur. The handful of pastors are struggling to instruct, organize, evangelize them, but it is difficult with an illiterate people, though each pastor takes twelve to twenty villages and itinerates continually. "The people implore more preachers, organize class meetings and praying bands and schools, build rude meeting-houses, and do all that is possible in extreme poverty," writes Rev. Geo. O. Holbrooke of Viharabad. "They are a very musical race, and they learn and assimilate the hymns rapidly. David translates and composes them admirably, and they fly from village to village. The people long to be set free from the demons and witches of the past, and all the miserable accompaniments of caste, child marriage, and consequent immorality and short life. Caste means inevitable and extreme poverty and disease of the majority.

"Complicated with this year's war taxes in national defense, disease has broken out all over India in the plague.

"Christianity has extraordinary power to unite, uplift, relieve; preaching is necessary, but rapid growth depends on its passing from neighbor to neighbor in a community. Our Bible school men live on dry rice at five cents a day; speak out with eloquence and force, stimulate each other in the work; and soon graduate and are out as preachers. The mission unites them for a new life, rouses them to higher thought, fills them with graver purpose. The Spirit which has fallen upon them divides to every man as he wills, and a nation seems indeed to be born in a day, nor is anything impossible to them that believe."

### Redeeming Robber Tribes

ABOUT a year ago the REVIEW reported that the Marathi Mission of the American Board was about to make an arrangement with the Government of India to conduct work for the robber tribes in Sholapur similar to that which the Madura Mission has been carrying on so successfully in South India. Word

has now come that in April the mission expected to be entrusted by the Government with the entire charge of the work which had been carried on by Mr. Starte, an Englishman, but which he felt had grown too large for him to handle alone. There are now about three thousand people who have thus been put under the teaching of the mission. Mr. Starte had been remarkably successful in winning the confidence of these criminal tribes which were originally among the wanderers of India's population, and who were not only a menace to any community, but also a great expense to the government. He feels very strongly that the only way to permanent reform is by educating the children, and the mission will devote itself especially to this phase of work.

### Union Work in South India

THE past few years have seen striking advances along the line of organized missionary union effort in South India. First of all is that well-known undertaking, the South India United Church. This includes the American Board (Congregational), the Arcot Mission (Dutch Reformed), the United Free Church of Scotland and the London Missionary Society, both in South India and Travancore.

The recent evangelistic campaigns represent union effort at its best and their influence has been felt in quarters far outside the Church itself. The Union Theological College of Bangalore has a staff of four specially able Europeans (Danish Lutheran, Wesleyan, and Congregationalists, American and British) well qualified in theory, but peculiarly strong in their practical knowledge of pastoral work and its daily needs. Quite as important is the presence of one or two Indians of special distinction. Such men, even had the money been forthcoming, could probably never have been brought together by any denomination. The new Women's Christian College, in Madras, is probably the finest example of co-operative work in India, and there can be few finer examples in the world. Five societies in the United States, one Canadian, and six British societies are co-operating upon equal terms—twelve missions in all.

### Facts About the Mass Movements

THE Mass Movement towards Christianity among the depressed classes is at the present time the dominating fact in the missionary situation in India," writes J. H. Oldham, in *The International Review of Missions.*

There are fifty millions of people in these depressed classes, and the Christian Church today has access to them all.

These lower classes are the foundation on which the whole Hindu social life rests. If we can win these fifty millions, we shall have made the winning of the remaining millions comparatively easy.

Where we now have the most successful work among the depressed classes, we have the door widest open to the higher castes.

The people affected by the Mass Movement are in the villages, chiefly agriculturists *rooted* to the soil. They are a permanent factor in the life and work of this land, and do not need to become Christians in order to get a living.

More than 90 per cent. of the Christian community has come from the depressed classes.

The Methodist Episcopal Church baptized 40,000 people last year, where it might have had 100,000. What will become—what *has* become of the 60,000 they failed to baptize?

For lack of funds, for want of Indian evangelists, pastors and teachers, want of missionaries to supervise new work, and for lack of means to provide either secular or religious instruction for the waiting thousands, the Methodist Church in India is having to refuse baptism to thousands of waiting, expectant people.

Fifty millions of people may be saved or may be lost, in India. The whole Church is responsible for the outcome, not merely the missionaries on this field.

### Baby Girls in India

THE reports of reform movements which come from India should not make one forget that heathen customs, such as the killing of girl babies, still control the lives of the mass of the people. A woman missionary in Bengal writes:

"An old woman I have often visited in a near village told me last week that a neighbor, who was then sitting beside her, had had a little girl born, and as she already had two others and one son, she did not want another girl, and decided to put an end to it. The elder woman said, 'You shall not do it; it is very wrong,' and she succeeded in preventing the mother from committing the crime. Another is feeling very troubled that she has killed three of her girls. About a year ago another was born, and she was determined to save its life, but she said, 'You would never believe what a storm there was in this house for two days with my husband and his mother against me because I was determined this girl should live,' and she is living. I suppose there is scarcely a family where one or more girls have not been put away like this, among the Sikhs here, at any rate."

### Among Indian Christians

REV. S. M. WHERRY of the Presbyterian mission in the Punjab, writes:

"All over India, among the Christians, there is great preparation for the evangelistic campaign, and we are all hoping much from it—because we believe in prayer being answered, and many are working for this who will not, or did not, see that they needed to help the work of missions. Pray that the Christians everywhere may feel their need and realize their responsibility for bringing this great land to Jesus. There seems to be great demand for the Gospels and Bibles. At a fair one day, we thought we had taken a great many books with us, but we could have sold nearly twice the number if we had had them with us."

## THE CHINESE REPUBLIC

### Dollars Instead of Chinese Taels

THE Shanghai Chamber of Commerce is reported to have started a movement which will eventually lead to the substitution of the dollar for the tael. Before the establishment of the republic, all business transactions, both official and private, were made in taels. In 1911 the government ordered the substitution of the dollar in all government transactions. This order was carried into effect in a number of provinces, but the tael continued to be popular in business circles in Shanghai. Owing to the numerous disadvantages of the tael system resulting from lack of uniformity, fluctuation in value, etc., the Shanghai district chamber of commerce and the heads of influential banking houses have determined to stop its use, and to this end have organized a committee to make arrangements.

The *Shih Pao,* a leading Shanghai vernacular paper, commenting on the movement, says:

"China has been the most backward country in the world in currency reform. The new movement to adopt the dollar as the standard currency is calculated to improve the business system of this city, and for that reason it should receive the hearty support of all concerned."

### A New Station Opened

REV. Z. C. BEALS, on returning to China with his wife after furlough, opened up a new station at Hochow, thirty miles north of Wuhu, where they had previously spent twenty years. They rented a building for a chapel and bought land for a home in April. In August Mrs. Beals died, and her husband wrote some months later:

"I am alone in Hochow, yet not alone, as He is with me. The work is most interesting and hopeful. On October 12 we examined the candidates for baptism, and found fifteen who had given up idolatry and were accepting the true God. That afternoon we had the glorious privilege of baptizing them. The first one to come forward was a

man of seventy-five years. He was so glad he had heard about salvation before it was too late. It is a joy to hear him pray and testify. If no one else were saved here I would feel repaid for all trials and losses; but there are others, just as earnest, who are also rejoicing in this salvation, and thirty-five inquirers who are now preparing for baptism. Seven months ago these were in heathen darkness and never heard of Christ, and now at least thirty are truly saved, and the work is only just begun.

"We are planning to build a church here at Hochow that will accommodate seven hundred persons. The Chinese today are ready for the Gospel. Never in all my twenty-five years' experience have I found them so willing to hear and receive."

### Public Health Work in China

PUBLIC health education in China is now being carried on by the Council on Public Health, an organization formed for the specific purpose and representing three great institutions—the China Medical Missionary Association, the National Medical Association of China, a professional organization, and the Young Men's Christian Association. It is out of the health department, so successfully carried on by the Y. M. C. A., that this larger work has grown. Its secretary, Dr. W. W. Peter, first a medical missionary and then an Association secretary, is constantly going up and down the length and breadth of the Middle Kingdom telling thousands how flies kill people, how filth in houses and streets is as dangerous as poison, how the "coughing sickness" (tuberculosis) can be avoided, relieved and controlled, how plague can be prevented, and other vitally interesting things about public and private health.

Dr. Peter has conducted "health campaigns" in fifteen of the leading cities of China within the last year and a half. Between 175,000 and 200,000 people have attended the meetings and seen the exhibits. Officials have become deeply interested in the work and are glad to lend their influence and active support to it. Leading men and organizations throughout the country are now sending to the Council on Public Health invitations to conduct campaigns in their cities and towns.

Besides the formal health campaigns conducted by Dr. Peter, the Council on Public Health extends its educational work throughout China through a "Health Publicity Bureau" and a "National Lantern-Slide Exchange." The Publicity Bureau prepares newspaper articles on health subjects, and twice a month "copy" is sent out to as many newspapers and schools as agree to use it. At present about 150 newspapers are printing the articles.

### A New Magazine for Chinese Women

THE National Young Women's Christian Association of China has issued its Young Women's Magazine, all but the Table of Contents of which is printed in Chinese.

The first issue contains a letter from the national secretary; a summer conference write-up; an article by Miss Yung Mei Chun, Wellesley, national secretary for physical education; editorial matter; Association news items and a Bible study course. There are several illustrations, three of Chinese secretaries, the Foochow summer conference and the Shanghai gymnasium.

The cover carries the names of the national committees, the national secretaries and the list of local secretaries in Shanghai, Tientsin, Canton, Peking, Foochow and Nanking. We wonder how soon this latter list will be too long to admit of its publication in the small space of the outside cover.—*Association Monthly.*

### Touring With Ding Li Mei

MR. BRASKAMP of China writes of an evangelistic tour which he recently made in company with Pastor Ding Li Mei.

"At Hwangsien we held six days of services. Weeks had previously been spent in prayer in anticipation of our

coming. There was a great outpouring of the Spirit. Cards were distributed pledging, *first,* to read one chapter in the Old and New Testaments every day; *second,* to join a prayer circle; *third,* to win at least one soul to Christ. At these meetings seventy-six made public confession and sixteen decided to take up evangelistic work. Our next stopping place was to be Laichou-fu, sixty miles further on. The time we spent in wayside inns was put to a good use. As he was lying on his kang (Chinese bed) he took out his prayer list of 1,000 names. My number was 666 on the list. At Laichou-fu we held three days of services. Forty men and forty women gave testimonies. Then on to Ping-du for four days of meetings. Four hundred were there present at one service. At Wei-Hsien fifty-two signed cards promising to follow Christ. As a result of these meetings many university students and two Chinese professors are planning to enter the Theological Seminary in the near future. One hundred and eighty-four 'promise cards' were signed, pledging an earnest effort to bring 379 unconverted friends to Christ. Such an experience as this makes us feel that the time is near when He, whose right it is to reign, shall reign over this needy land."

### Home-Made Evangelism

"HOME-MADE evangelism" is the purpose of the effort set apart in China this year under the direction of the Forward Evangelistic Movement. Every church to be counted as cooperating in the campaign must pledge each member to do some specified piece of work, and make evangelism a continuous, progressive activity on the part of members. In the past there have been special leaders or evangelists who have held a series of meetings for a stated period, but this time the work is to be done entirely by the Christians of China.

Emphasis is laid on the point of contact, and the members are shown how many points of contact they have in their families, with immediate friends, with business acquaintances. As one missionary has put it, "It is simply going back to the simple effectiveness of the early Church when all those who were of the way led others into the way, and church membership was multiplied instead of added."—*The Continent.*

### Disturbances in Chen-tu

REPORTS came recently from the province of Szechuan, to the effect that Chinese robbers have been terrorizing the country in which many British and American missionaries are working. Mr. Stark, secretary of the China Inland Mission at Shanghai reports that the country in general is now tranquil, though robbers are active in some places. The efforts of the Government to establish order seem to be effective and detachments of soldiers have been sent to search for poppy fields and to punish offenders against the anti-opium law.

### Fifty Years in Chefoo

FIFTY years ago last autumn the Presbyterian mission in Chefoo, China, was founded by Rev. Hunter Corbett, D.D., who is still living to see the growth and development of the work in the half century. In 1865 the first three converts from heathenism and idolatry were baptized. The following year the membership had increased to 20 and the congregation was formally organized into a church with one elder and one deacon. The session records show the names of 1,902 adults as having been received into the church and 472 children baptized. The great majority of those received have been a power for good. Many Christian families were established and the children educated and trained for service. Two of these lads have become elders in the church, and are successful men of business, liberal in their church contributions and service for good. One of them has assisted five young men with their education, provides the salary of an evangelist, and lately gave $1,500 Mexican to purchase a lot for the city Young Men's Christian Association.

## JAPAN—CHOSEN

### A Patriot's View of Christianity

THE Christian Literature Society of Japan is issuing a series of evangelistic tracts by Japanese writers which have circulated by the hundreds of thousands and have won the commendation of critical Japanese readers. In one of these, entitled "Why I Am a Christian," Col. T. Oshima of the Imperial Japanese Army tells how his prejudice against Christianity was overcome by the lives of two fellow-officers and how finally not only he but several members of his family were converted. His views on the value of Christianity to Japan are of interest:

"I believe that Christianity is the mightiest dynamic for individual, social and national regeneration. Men who are possessed by it will, each in his own way, through a thousand channels work out the will of God. Christ may manifest His power in one way in an Occidental and in another way in a Japanese, according to his needs and his characteristics, but it is everywhere the power of the same universal Christ. Obedience to Christianity will give us true morality and a sound society and state. As a patriot I not only believe in Christianity for myself but I pray above all things that my fellow countrymen may follow Christ."

### The "Widely Loving Society"

THE philanthropic institution known in Japan as "The Widely-Loving Society" was established in 1890 by K. Kobashi, who was one of the earliest members of the Protestant Episcopal Church in that country. At first he opened his own house to orphan children, as many as it could hold, offered his farm for their activities and took care of them as his own children as to their education and training. After four years he died, but the work was carried on by his brother. In 1899 gifts from Americans, as well as Japanese, made it possible to secure a farm two miles from the city of Osaka. Over 600 children have passed through the institution since it was founded, and about 200 are now being cared for. Mr. Kobashi, writing of the work, says:

"Our original scope was to give primary education in a Christian atmosphere, and to send the children into the world as good citizens of society as well as faithful members of the Church. After many years' experience, however, we have come to realize that our education does not sufficiently meet the demands of society, as to proper training for the conditions of the modern industrial age. In order to secure their future, we ought to furnish them proper industrial education, such as manual training, cooking and sewing, as armor for the battle of life.

"To meet this demand we are forced to expand our institution, and we need $10,000."—*The Spirit of Missions.*

### Industrial Conditions in Japan

A REPORT on industrial conditions in modern Japan prepared by the social welfare committee of the Conference of Federated Missions, embodies a striking array of figures showing the rapid transition of the Japanese from an agricultural and rural people to an industrial and urban status.

In 1883 Japan had only 125 factories, employing 15,000 hands. Today it has 20,000 factories employing a million working people. Since 1880 practically all its principal cities have more than trebled their population. The annual shift of factory recruits from country to city homes is estimated at a third of a million. Practically all of these give up fairly healthful conditions of rural life for low, damp, cheaply built houses situated in the most objectionable city sections, usually on flats subject to floods, and without drainage. Sleeping quarters are everywhere crowded and most bedding is used twenty-four hours a day by different shifts of workers. Practically all factory employes labor twelve hours a day, and some even sixteen. Factories are seldom ventilated and almost none have safety devices. In many establish-

ments 8 per cent. of the workers are children, mostly girls. Tuberculosis is startlingly prevalent, especially among the women workers of the spinning and weaving mills.

### The Sabbath and the Mill Owner

THE richest man in a Japanese village, the owner of a paper mill, came to the mission hospital at Yamaguchi, a few miles distant, for treatment. He was paralyzed in both legs, and his case was a hopeless one, but while in the hospital he learned to know Christ. He returned home, and at the first occasion the Rev. H. C. Whitener, the missionary in charge, visited the man in company with one of the Yamaguchi elders. They had supper together, and the missionary told about keeping God's Sabbath. The mill owner never had heard this before, but said if it was God's will for him to keep it, he would. So the next morning, Sunday, he sent orders early to close down the big steel water wheel that ran the mill, so that all the workmen might keep the Sabbath. It marked an epoch in the village to shut down the only public works of the place, and the silent sermon preached was understood. Nearly all the workmen in the mill are Christian now, though not yet baptized. At a meeting which Mr. Whitener held during his visit to the village, 150 were present and stayed till after midnight.

### "Confession Meetings" in Chosen

A STIRRING revival is reported in a prosperous little town not very far from Haiju, Korea, according to Rev. Paul L. Grove:

"After many days of preparation, we had what we call 'Confession Meetings,' in which those burdened with sin confessed their sins before men and received pardon from God. The first meeting was held on a Sunday morning from 3:30 to 6:30. It was odd to get up in the middle of the night and go to church, preach a sermon, spend several hours among weeping and stricken people, and then go back to bed again. But that is the Korean way, and I am inclined to think it is rather on the apostolic style.

"The very first one to rise on that cold morning at 3:30 was a woman in business, who confessed to stating false prices for things she sold, and lying quite consistently in a thoroughly Oriental way. She wept long and loud and we all prayed for her sins. In a moment a man rose and confessed to hating his wife, who was not a Christian. His sobs shook the house as he referred to my sermon, 'Where is Abel Thy Brother?' and told how God had smote him in those words. One school-teacher who, years ago, had embezzled school funds while still a heathen and teaching in a heathen school, confessed his guilt and is going to repay the amount with interest. And so it went on, during three sessions."

### Sunday-schools for All Ages

THE churches in Korea are gradually awakening to the possibilities of the children's Sunday-schools. This has been hard to bring about because the Korean has for centuries reverenced old age and neglected childhood. One event which has had a great deal to do with this awakening is the movement, which began in 1912, to reach the children of non-Christian parents, and this has already brought into the Church thousands of children, and, more slowly, many adults. Such schools are usually begun in non-Christian villages, wherever the use of a building can be obtained. These Sunday-schools frequently form the nucleus of a new church.

Since there is not room in many of the Sunday-schools to have separate sessions for the children and adults, it has been necessary to have three Sunday-school sessions each Sunday: first the men's, then the children's, and then the women's, so that each Sunday from 9:30 a. m. to 1:30 p. m. is given up to Sunday-school work, and the preaching services are held at 3 and 7 p. m. This would be an excellent program for many churches in England and America.

## NORTH AMERICA

### Grace Dodge Memorial Fund

A MEMORIAL Endowment Fund of $1,000,000 was gathered in connection with the Young Women's Christian Association Jubilee to commemorate the work of Miss Grace H. Dodge, the first president of the National Board. The Jubilee records show 16,000 pledges made from Associations in all of the eleven fields. The smallest gift was the sum of four cents; the largest was $500,000, and by the time of the next annual meeting one million dollars had been contributed.

This is a part of the permanent endowment fund which the National Board is endeavoring to raise as a financial foundation to prosecute a vigorous work among the 10,000,000 young women of the United States, many groups of whom cannot as yet be included in the Association program.

As the home base is more adequately endowed the American Associations can extend their work in those foreign countries where the magnificent achievements of the Young Men's Christian Association call persistently for a corresponding advance by the woman's movement.

### Training Sunday-school Leaders

A PLAN for the Sunday-school training of leaders for the foreign field is being developed by the American section of the World's Sunday School Association. Three groups are included in this training department, namely, missionaries on furlough in America; missionary candidates for the foreign field, and students from foreign countries.

A list of over 650 furlough missionaries has been received through the various Foreign Mission Boards. A letter is sent to each missionary, giving a suggested list of books on Sunday-school methods and organization. Through the Sunday School Association of the state and county in which the missionary resides, he receives a set of the State Sunday-school literature, and is advised of good nearby Sunday-schools for observation, and of Sunday-school institutes and conventions. In many cases the County Associations have invited the furlough missionaries to be special guests at their spring conventions. This plan should be mutually helpful.

The foreign students are being reached principally through the Young Men's Christian Association Student Secretaries of the various colleges and universities, who are co-operating in the distribution of Sunday-school literature and information among the foreign students.

### Oriental Students in America

MR. CHARLES D. HURREY, secretary of the committee of the Young Men's Christian Association to promote friendly relations among foreign students made an extensive trip during the winter to the Pacific coast. He summarizes some of his impressions as follows:

"That the Japanese-American relationship question is most urgent; that it is aggravated by American traders who are determined to prevent Japanese from promoting trade in China or in the United States. Writers and editors also stir up much anti-Japanese feeling by publishing untrue and sensational articles. The policy of the Young Men's Christian Association in California in excluding Japanese from full membership privileges and the discrimination against them in many restaurants, hotels, and other public places are responsible for much bad feeling.

"That by organizing Chinese, Japanese, and Mexican Young Men's Christian Associations we can do more to develop Christian character among such people and to promote international friendship than by trying to admit them freely into the American Associations.

"That secretaries of student and other Young Men's Christian Associations on the coast should be urged to give more attention to young men from Russia, India, the Philippines and Korea."

In this connection read the interesting article by T. T. Lew (page 440).

### Ten Millions for Relief

THE American Committee for Syrian and Armenian Relief has passed the $3,000,000 mark and is seeking $10,000,000 to meet the crying need of starving Syrians and Armenians. It is not expected that this work will be stopped by the entrance of America into the war. Although diplomatic relations have been broken with Turkey relief work may be continued through Swedish committees. Most of the Turks are clearly friendly toward America.

Miss Caroline Holmes, who has spent 32 years in Turkey, estimates that of the 750,000 inhabitants of Syria ten years ago only about 500,000 remain. The others have died in war or from illness, or have joined the Turkish army. The need for immediate relief is great.

### Gospel Work for War Prisoners

THE American Gospel Committee (Bible House, New York) that has been distributing Gospels and Christian tracts to evangelize the Russian prisoners in Germany has already spent about $30,000 for this purpose. A Swedish committee is representing American givers and hundreds of thousands of evangelical tracts have been distributed. The results are most encouraging. In some camps churches of evangelical believers have been formed and the Christians are doing personal work. It is now proposed to broaden the scope of the work of the committee, in view of recent developments in Russia, and to continue the evangelical work among Russians at the close of the war. "Now is the accepted time" for reaching awakened Russia with the Gospel.

### Cleaning Up San Francisco

WHAT Christians working together can do to clean up social cesspools is shown by the success of Rev. Paul Smith and the San Francisco Federation of Churches. The Central Methodist Church sent a letter to the president of the police commission calling attention to the openness of gambling, prostitution and illegal liquor traffic. Evidence gathered by the Law Enforcement League was given publicity and a community mass meeting was held. About 300 women of the "segregated district" asked for an interview with Mr. Smith and claimed that they were victims of social and economic conditions. On being asked how many would accept honest employment at eight or ten dollars a week they scornfully refused to consider less than $25. A kindly reception in the church was offered to all who would repent and "sin no more," but met with no response. As a result of the mass meeting, where 7,000 gathered and more were turned away, the Mayor agreed to appoint a "Vice Commission," orders were issued abolishing many vicious customs, more than two hundred houses in the segregated districts were closed and for the first time in half a century San Francisco ceased officially to recognize and tolerate commercialized vice. Let churches in other cities go and do likewise.

### Immigrants to Read the Bible

A NEW distinction for the Bible is the adoption of it by the United States Immigration Bureau as the book on which each incoming alien will be tested to see if he can meet the requirement of the latest immigration law for ability to read in at least his native language. The bureau chief is at pains to explain that he has not thus selected the Bible for any religious reason, but merely because it is the one book available in all the divers tongues and dialects spoken by the multitudes who knock at America's gates. Moreover, the Bible is always translated into common rather than literary speech, and those who can read at all cannot fail to manage its simpler passages. But no Christian citizen will consider it altogether an incidental and unimportant thing that at the moment of introduction to his new homeland the arriving stranger is to find the Bible the first book put in his hands by representatives of the American government. And the passages chosen for

the reading test may well leave a lasting influence on the mind of the new settler in America.

### An Enterprising Congregation

IN Butte, Montana, there is a Chinese Mission which has been very successful for several years. When the missionaries returned last fall after vacation, on the opening night of the school they found to their intense surprise that the church had been painted inside and out, all the furniture had been revarnished, and a new piano had been installed. This had been done by the Chinese themselves with slight assistance from a few of their American friends who were interested. The work is progressing well and the attendance has greatly increased.

### The Churches and the Indians

RELIGION among the Indians is thus commented on by an exchange: "There are 325,000 people in the United States who are classed as Indians. Less than forty per cent. of them confess the Christian religion; about one-half of these are claimed by the Roman Catholic Church and the remainder by the Protestant denominations. Among these the Northern Presbyterians have 9,000, the Episcopalians 7,000; the Baptists 5,408 and the Methodists 5,300.

### How an Indian Becomes a Citizen

THERE is an interesting symbolism in the picturesque ceremonial that is followed when a native Indian is released from the paternal care of the Indian Bureau and admitted to the full responsibilities of American citizenship. The representative of the Department, calling upon him by his Indian name, hands him a bow and arrow, and instructs him to shoot the arrow. When he has shot it, he is told: "You have shot your last arrow. That means that you are no longer to live the life of an Indian. You are from this day forward to live the life of a white man. But you may keep that arrow. It will be to you a symbol of your noble race and of the pride you feel that you come from the first of all Americans." The new citizen is then addressed by the white name he is henceforth to bear, and is asked to take hold of the handles of a plough. This act is interpreted to him as signifying that the white man lives by work. A purse is next given to him as a reminder that the money gained from labor must be wisely kept, and lastly, there is put into his hands "the flag of a hundred million free men and women, of whom you are now one." He repeats a promise to be faithful to the requirements of American citizenship, and there is placed upon his breast the badge of his new status.—*Christian Work.*

### Medical Students in Labrador

THE best-known hospitals established by Dr. Wilfred Grenfell in Labrador are at Indian and Battle Harbors. They are two hundred miles apart, and half way between them are the Spotted Islands with a population of several thousand people. Until 1912 their nearest medical aid was eighty-five miles away, with the only way to get there in times of emergency by small boat along one of the most treacherous coasts on earth. Once in a while a missionary teacher came to spend a few weeks there, but that was all in the way of help from the outside. All this is changed now, for the care of these people has been taken over by the P. and S. Club of the School of Physicians and Surgeons of Columbia University, in the summer time.

Two members of the class of 1918 spent last summer at Spotted Islands and conducted a club room and social center in the little building which serves as both hospital and chapel. Services were held in the chapel twice a day, however, and were well attended.

## LATIN AMERICA

### A Pan-American Labor Union

THE American Federation of Labor has issued from its headquarters in Washington a manifesto printed in Eng-

lish and Spanish, signed by Samuel Gompers, president, John Murray, secretary, by a labor man from Porto Rico, and another from Yucatan, calling for the adherence to its principles of all labor organizations throughout the two Americas. These men are the conference committee for a proposed pan-American labor union that will establish a new bond between the various republics of the Western world. Here are some of the things advocated: "Higher wages, shorter work days, more safe and sanitary conditions in places of employment, better surroundings, prohibition of child labor." Also "legislative enactments to maintain equal rights—the right of association; the right of free assemblage; the right of free speech; the right of free press; the right, singly or collectively, to withhold labor—that is, to strike." Many thoughtful observers believe that social conditions are ripe for the enthusiastic acceptance of all these throughout most of Latin America.

### The Open Mind in Mexico

REV. L. B. NEWBERRY says that missionaries to Mexico now are having unusual opportunities to distribute evangelical literature, especially tracts.

"The revolution has contributed toward the destruction of fanaticism. The eyes of many have been opened. The spirit of investigation has been stirred up. The people seem to be willing to read whatever is put into their hands. Ten years ago, when I came to the field, to distribute tracts required courage as well as zeal. They were frequently received with indifference, at other times with disgust, and occasionally they were torn up in your presence. Such is not the case now. Often the person given a tract will reply with words of appreciation. Not infrequently he returns and asks for another. Sometimes one is literally surrounded by people requesting them.

"This disposition of the people to investigate and to receive new ideas opens the door not only for us, but also for much that is harmful and pernicious. Free thought, spiritualism, and some very peculiar socialistic ideas are being propagated."

The Methodist missionaries also report that in the Puebla district two institutes have had an attendance of over 600 pupils, and 17 day schools with three primary schools have had 1,200 pupils. Many children have had to be turned away. A higher moral level is also noticeable among normal students and the interest in intellectual progress is greater than ever.

### Prohibition in Peru

PORFIRIO ADAN, member of the *ayuntamiento* or council of Lima, Peru, a well-known merchant in South America, has brought to the United States news of a far reaching, organized and determined effort by the Peruvian government to wipe out the manufacture, use and sale of intoxicating liquors in that country. "Intemperance has become a serious problem in Peru," said Senor Adan, at New Orleans, "especially in the mining regions, and the government has asked the state, city and town authorities to help the federal government to wipe it out. The national government has offered a prize of $500 gold for the best textbook teaching temperance to be used in the public schools. The author of the book will receive a royalty, and study of the book will be compulsory in all schools, public or private. Meanwhile strict laws soon will be passed, forbidding the importation or manufacture of liquors containing more than 1½ per cent. of alcohol. Even these eventually will be eliminated."—*The Continent.*

## EUROPE

### Opportunities Among British Soldiers

THE Rev. Dr. John McNeill, of Denver, who has been doing some very successful work among the soldiers in England, at the invitation of the National Council of Young Men's Christian Associations, writes:

"This very night there are thousands

of men, men in their prime, in Association huts all over these camps. Please remember the men are actually gathered in the huts, thousands of men, I say, ready and willing to listen devoutly to a straight, living gospel message, and there's almost nobody to give it to them. It's tragic to think of it. And the Young Men's Christian Association is not to blame. It is doing all it can. But it cannot get preachers or speakers to meet the fiftieth part of the need and of this unheard-of opportunity. Would God that all of the Lord's people were prophets, and that His Spirit dwelt among them. Moody never saw a chance like this. He would nearly have died of joy, if he had; or of grief, to see it wasted so. I can't sleep at night sometimes, between contending emotions. 'Lord, thrust them forth,' I cry. 'Comb out the churches, Lord; send out Thy servants to save men, not to shoot them!' "

### The Paris Society Crippled

THE Société des Missions Evangelique de Paris has been greatly crippled by the death at the front of two of its finest missionaries and thirteen young men, sons of missionaries or students in training, and the mobilization of five members of the Board, of six members of the home staff and of eleven missionaries, who had to leave the fields of Basutoland, Zambesi, Senegal, Congo and Tahiti, leaving their work to overburdened colleagues or to their heroic wives or to native evangelists.

There have also been financial difficulties brought on by the war. Generous supporters of the missionary cause have been killed or ruined; others have felt themselves called to consecrate most of their available resources to patriotic charities. Funds from Holland, Belgium, Switzerland and Italy have been reduced or have failed. The reduction of all salaries and the strictest economy have alone averted a disaster.

At the same time the War has brought an unexpected opening. In consequence of the conquest of Kamerun, France has been asked to administer this German colony, and the three French missionaries are now at work there.

### One Effect of War in Austria

AS recently as 1913 a Bible Society colporteur in Austria wrote:

"Austria remains in the firm grasp of Rome. There is no country in Europe where the policy, the spirit and the ambitions of Ultramontanism have a freer hand. Hardly a week passes in which we do not receive some unpleasant reminder that our work in this empire is hated by the authorities, and that they are averse to taking any step which might make our lot more tolerable."

Yet now another colporteur writes:

"In Austria our circulation reached a height last year which in ordinary times we never thought possible. Our apprehensions at the outbreak of the war that Bible work would be entirely suspended have fortunately not been fulfilled. On the other hand, the Austrian Government made overtures to us in a way we never expected, and we are thankful for it. The increase is due to the war. Everywhere there has been a great desire for the Word of God. The military officials, especially those in command of the camps for prisoners of war, have repeatedly asked for copies of the Scriptures. Thus the war has opened many a door which was closed against us at other times. We hope that we shall be able to continue this blessed work among the soldiers until the war ends in peace."

### Islam in Berlin

IN Germany many books are being published largely devoted to the fostering of good relations between Turkey and Germany. One of them, the *Islamic World,* published in Berlin, is a quarterly for "Politics, Economics, and Kultur." A number of Turkish writers are contributors. Another Moslem weekly, also published in Berlin, has excited suspicion. Part of its program is "to free the laws and customs of Islam from the reproach which has been falsely and erroneously cast on them by the modern world!"

### Zionists in Russia Meet

THE first Zionist convention ever held in Russia met in Moscow in April. Its sessions were marked by tremendous enthusiasm, due to the fact that this is the first time Jews have been able to assemble from all parts of the country and to publicly discuss questions of interest to the Jewish people without fear of arrest.

Resolutions were adopted congratulating President Wilson and the American people for ranging themselves on the side of the democracies of the world and for espousing the rights of the small nationalities to live their own lives and develop their own culture. The first act of the convention was to get into communication with the leaders of the Zionist movement in neutral countries, to arrange for concerted action, and later the convention sent greetings to all the Zionist federations throughout the world.

### Status of Missionaries in Turkey

JUST before the entry of the United States into the war, the American Board gave out the following statement about its work in Turkey. Conditions are bound to be greatly changed by the actual participation of the United States in the conflict. Ninety-one American Board missionaries are now in Turkey; 24 men, 16 wives, and 51 single women. In the missionary families are 17 children, making 108 Americans of the Board's special connection in the Ottoman Empire at present. These missionaries have all been given permission to withdraw from their posts, but are staying because they believe they are needed where they are, and insist that to come away would be to desert a duty.

The Board has in its files copies of statements made by Turkish officials to the American ambassador in Constantinople to the effect that the Turkish government has not "seized" the American property, but considers that it is "occupying the buildings, etc., under military necessity," and will restore the places to the Board at the close of the war.

### 175,000 Orphans

ONE of the most perplexing problems facing missionary workers in the Caucasus is what to do with the orphans. Dr. George C. Raynolds, writing from Erivan, says:

"We found the number of fatherless children in this city, mounting up into the thousands, and knew that similar conditions prevailed among the refugees throughout the Caucasus, where the large majority of those from the eastern provinces of Turkey are congregated. Their number was then estimated at fully 175,000. It is in these children that the hope for the continuance of the Armenian race is bound up. This fact is appreciated by the different Armenian societies which are operating among the refugees, and they have established a considerable number of orphanages in different centers. But numerous as these institutions are, they do not reach a tithe of the need. We have considered whether it would be possible to give a small stipend to such orphans as were living with their mothers, so as to permit the latter to keep their families together, which is an object especially desirable in the present state of the Armenian people. Most of these mothers have no income save what the Russian government gives; which, even when regularly distributed, barely suffices to keep them alive."—*Missionary Herald.*

## AFRICA

### The Paris Society to the Rescue

THE difficulties of reorganization brought upon the Basel Missionary Society work in India by the war were described in the May REVIEW. Now word comes of the situation in Africa.

When the British and French troops took possession of the Kameruns all the Swiss workers were removed by order of the new government, with the exception of one, who happened to be an Australian. Thus all evangelical mission work was completely disorganized in what had been the German colony, and some sad relapses are reported to

have taken place among those who were formerly under the care of the Swiss Society.

In order to conserve the work as much as possible, the Paris Missionary Society has sent to the Kameruns a visiting delegation, comprising one who was formerly a missionary in the French Congo, one who has labored in Basutoland, and the third who is from New Caledonia in the South Seas. The native church in the Kameruns has suffered persecution at the hands of certain chiefs, who have taken advantage of the absence of missionaries to harass the believers. It is the hope of the Paris Society that the visiting missionaries may be able to confirm the faith of many in the time of trial.

### Call for a School

REV. E. H. GREELEY in Mrewa, Rhodesia, writes:

"Recently twenty-four youths came to me from a village in this district, walking all the way, saying that they wanted me to send them a teacher. I had to do that hardest of all things a missionary has to do—tell them that I could not send a teacher, because there was no money and a teacher could not live without food and clothes.

"I inquired as to how many people would come if a station were started, and was told that all the young people from four or five villages would come. I asked if the chief was willing and they replied, 'It was he who urged us to come and ask for a teacher.' The chiefs are now generally willing because then the young people stay at home. If a village has no mission the boys and girls run away to go to school. They want to learn and are willing to stand the displeasure of their heathen parents to do so.

"God seemed to say to me, 'Do what you can. Give them the Gospel.' So I said to them, 'If you will build a church I will send some one to preach whenever I can on Sundays.' They were greatly pleased and said they would build a church if I would send some one to show them how."

### United Work in the Congo

THE Foreign Christian Missionary Society and the Christian Women's Board of Missions of the Disciples of Christ have taken official action to unite their forces in the Belgian Congo. The Women's Board heretofore has been doing a small work in Liberia. All of their missionaries are to be transferred to the Congo Mission and it is to be one united mission with one treasurer and one advisory committee on the field. The work is to be directed by a joint committee of the two boards here in America. The contributions to this work will go through the joint committee. The two boards are just now planning a campaign to raise the support of the missionary families in this mission. This is the first step toward a closer union of the two boards in all of their work on the foreign fields.

### Missions in Madagascar

THE retirement of Rev. James Sibree, D.D., who first sailed for Madagascar in 1863, has been made the occasion for a review by the London *Christian* of the work of the London Missionary Society in that island.

Missionary work was first started, in 1820, at Antanarivo, the capital of the island, among the Hova people, who were then entirely heathen, believing in witchcraft, charms, poison-ordeals, and other superstitions; they were also ancestor-worshippers. The mission staff of the first period included several Christian artisans, who taught the Malagasy to work in wood, stone, iron, and leather, as well as giving instruction in other arts. During those first fifteen years the language was reduced to writing, and the entire Bible translated into Malagasy; teachers were trained, a number of primary schools, with about 10,000 scholars, were founded, and several Christian congregations were gathered in the capital and its vicinity.

Then came a quarter of a century of persecution (1835-1861), during which persistent efforts were made by the heathen queen Ranavalona I, and her

government, to crush out Christianity, which, however, only strengthened its influence year after year. After that sovereign's decease, the country was reopened to missionary effort, which, notwithstanding many political changes, has been carried on ever since with increasing success.

When the island became a French colony in 1896, the Society had, in addition to a hospital and training college, thirty-six European missionaries, 1,460 congregations, 1,020 native pastors, some 7,000 native workers, 1,200 day schools, with more than 70,000 scholars; while at least 100,000 adults were able to read the Scriptures.

## ISLANDS OF THE SEA

### Chinese in Samoa

WHEN Samoa began to develop commercially under German rule, and especially as the cocoa plantations were extended, the labor problem became a serious one. In order to meet it, Chinese were brought to Samoa and were given a wage far in advance of anything they could ever hope to receive in China. They were well treated, and seemed perfectly satisfied with their lot. After the first three years in Samoa they were at liberty to return to China at any time, or they could sign on again for another year. Many of them did remain in Samoa, signing on year by year at advanced wages.

But they were all heathen. Three thousand of them came into the midst of the Samoan Christian Church, and it was not long before the Samoans were asking themselves what their duty as Christians was to these men.

It was soon recognized that if any real work was to be done among the Chinese, it must be through one of their own countrymen, and the China Mission of the London Missionary Society sent to Samoa Rev. Mr. Li. He has now a body of twenty Chinese as a nucleus of his work, who, in their turn, will no doubt become workers amongst their fellow Chinese.

These are no "rice Christians." The majority of those who have "come out" are wage earners in assured and in some cases trustworthy positions. Several are in Government service.

## OBITUARY NOTES

### Robert Chambers of Turkey

THE death of Rev. Robert Chambers, D.D., at the Newton (Mass.) Hospital, April 2, closed a long and exceptionally efficient missionary career. He was born on May 1, 1849, in Norwich, Canada, and studied in Queens University and in Princeton Seminary. In 1879, with his brother, Rev. W. Nesbitt Chambers, D.D., he received appointment by the American Board and the two sailed for their life work in Turkey. He was first assigned to the Erzrum field in the Eastern Turkey Mission, but in 1891 he was located at Bardizag, near Constantinople, and there took charge of the Bithynia High School. This important school for boys greatly increased in size and influence under his administration. Hundreds of graduates, scattered widely through the empire, look back to their Bardizag days with gratitude to this man, whose strong personality, kindness, uprightness, enthusiasm and deep sympathy for the struggling Armenian race, won him the confidence and affection of the people to whom he gave his life.

### John G. Fagg

ON Thursday, May 3rd, the President of the Board of Foreign Missions of the Reformed Church in America the Rev. John Gerardus Fagg, D.D., died after an operation. For some years he was a missionary in China and later was pastor of the Middle Dutch Church, New York City. He was an ardent friend of missions and an able preacher. Dr. Fagg was an efficient and honored member of the Editorial Council of the REVIEW, and his sudden home going is an unspeakable loss, not only to his wife and many friends, but to the whole Church of Christ. No man was possessed of a finer spirit of devotion to the whole world-wide missionary cause. Few men manifested as noble and Christlike a character under all circumstances.

# THE MISSIONARY LIBRARY

## STUDY BOOKS ON AFRICA

**The Lure of Africa.** By Cornelius H. Patton. Illustrated. 12mo, 205 pp. 60 cents. Missionary Education Movement, New York, 1917.

AFRICA is a fascinating continent to study. There are found dark tropical jungles, snow-capped mountains, strange wild beasts, magnificent birds and luxuriant vegetation; human beings of many types—pigmies, savage cannibals, slave dealers, some only half human and others of noble characteristics. It is a land of magnificent distances, of great wealth, of romantic history and heroic deeds. It is a continent of the future, capable of marvellous development and has already attracted great men and great nations to undertake this work of expansion. The missionary progress of the continent has been slow but its history is full of romance and inspiration.

The foreign mission study courses for the coming year promise to be uniquely interesting, for they study Africa and offer text books of unusual quality. The book prepared for the Missionary Education Movement is *"The Lure of Africa,"* by Rev. Cornelius H. Patton, D.D., a Secretary of the American Board, who not long ago made an extended tour in the continent. Dr. Patton divides his study into seven parts. First he describes some alluring scenes—Cairo, Mombasa, Victoria Falls, a native war dance and a great Zulu choir. Then he pictures vividly the magnificence of Africa and its people. Next the strongholds of Mohammedanism are described and the progress of Islam—like a great tidal wave from the north seeking to engulf the whole continent. Opposing this onward march are the strongholds of Christianity and in the interior, the heart of Paganism. Dr. Patton pictures vividly, with telling facts and incidents, the conflict between these forces and shows that in Africa Christianity is uniquely showing its power to transmute human beasts into godly men. Nowhere is the transformation more remarkable.

**An African Trail.** By Jean Kenyon Mackenzie. Illustrated. 12mo, 222 pp. 50 cents net. Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1917.

Another volume by the author of "Black Sheep" is a treat. It is a text book, but one that fascinates as well as instructs. Miss Mackenzie, who has recently returned to Africa, devotes six short chapters to The White Man in Africa, The Bulu, The Bulu and God, The Ten Tyings (or Commandments), The New Tribe (the Christians) and the New Custom (or practice of Christianity). Many quotations from travelers, missionaries, and students of Africa add to the wealth of information. After seeing the Bulu people through Miss Mackenzie's eyes we understand them better in their poverty, their struggles, their possibilities and their many noble characteristics. It means much when a man is ready to say as one old headman said: "I am N. Kolenden, once the owner of many women, a glorious person, now a servant of God. I will beat the drum for the service."

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**African Adventurers.** By Jean Kenyon Mackenzie. Illustrated. 12mo, 119 pp. 50 cents net. The Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1917.

This junior story book describes the adventures of African boys and foreign teachers. Akulu Mejo was a little brown Bantu boy—very human and very interesting, but of strangely different education and surroundings from those of British and American boys. Livingstone's hazardous experiences are the subject of a palaver in African style. An adventure with the dwarfs is of unique interest, as are the adventures of Assam and Mejo, young Bantu school teachers. The story is of the sort that teaches facts and lessons without the reader realizing that he is reading a mission study text book.

## BOOKS ON WAR AND PEACE

**From the Front.** Stories from Real Life, by Alex. Marshall. 12mo. 1 shilling. Pickering and Inglis, Glasgow, 1917.

Tracts of the best kind have a great message in small space. These stories are of brave deeds and experiences connected with Christian testimony and the passage from death to life. This little volume is full of truth and incidents for gospel addresses. The stories and facts are from all walks of life and from many lands.

**The Fight for Peace.** By Sidney L. Gulick. 12mo. 192 pp. Paper. Fleming H. Revell Co., New York, 1916.

The gist of this little volume is contained in two visions: The first, a "Vision of World Empire," giving rein to selfishness, hatred and lust and resulting in "Hell on Earth." The second is a "Vision of the Kingdom of God," in which reigns justice, unselfish love and service and resulting in "Heaven on Earth." Dr. Gulick pictures the modern world and the church, with the true place of Christianity and a constructive peace program. It is a vision of idealism which can be ushered into reality only as Jesus Christ becomes Master of mankind.

**Toward an Enduring Peace.** A symposium of peace proposals and programs. Compiled by Randolph S. Bourne. 8vo. 336 pp. American Association for International Reconciliation, New York, 1917.

Many able men have contributed to this volume, which advocates in general a League of Peace. It begins with a study of economic and political problems and causes of war; discusses ways to enforce peace by economic coercion, treaties and laws, but does not show how men of the strongest nations may be induced to agree on a program and a plan for its enforcement. The study is a helpful one but not all the contributors to the volume agree on the program. War is an eruption due to diseased conditions and failure to agree on a remedy. The only lasting remedy is a radical cure of the national maladies of selfishness.

**Directory of Protestant Missions in China.** Edited for the China Continuation Committee by Charles L. Boynton. 12mo. 289 pp. 25 cents. Christian Literature Society, Shanghai, 1916.

This directory of missionaries is arranged by societies, stations and alphabetically. The Chinese names as well as the English names are given and the dates of the founding of stations are noted. It is a valuable list of 5,864 names, truly a noble band of witnesses to Jesus Christ. There is also a map showing distribution of missionaries prepared by Miss McKeely and to be obtained from the publishers.

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# New Books on Missions

**The Revelation of Jesus Christ.** By H. C. Williams. 12mo. 370 pp. $1.50. Standard Press, 1917.

**Russian Realities and Problems.** By Paul Milyoukov, and others. Edited by J. D. Duff. $2.00. University Press, 1917.

**Russia Then and Now.** By Francis B. Reeves. 8vo. Illustrated. $1.50. G. P. Putnam's Sons, 1917.

**Conditions of Labor in American Industries.** By W. Jett Lauck and Edgar Sydenstricker. 8vo. 400 pp. $1.75. Funk & Wagnalls, 1917.

**How to Inaugurate the Tithing System in the Local Church.** By Bert Wilson. Pamphlet. 56 pp. Men and Millions Movement, 1917.

**Library of Christian Co-operation.** Reports of Third Quadrennial Meeting of the Federal Council of Churches. Six volumes. $5.00. Single volumes, $1.00 each. Missionary Education Movement, 1917.

**The Immigrant and the Community.** By Grace Abbott. 303 pp. 8vo. $1.50. The Century, 1917.

**Alaska, the Great Country.** By Ella Higginson. 8vo. $2.50. The MacMillan Company, 1917.

## WRONGS OF INDIA'S WOMANHOOD

THREE GENERATIONS

A Grandmother at twenty-five!

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In India there are 2,273,245 wives and 115,285 widows less than ten years old

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